DISTRICT CENSUS REPORTS, 1891.

BHAGALPUR DIVISION.

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DISTRICT CENSUS REPORT.

No. 1991J., dated Monghyr, the 22nd September 1892.

From—C. A. OLDHAM, Esq., Offg. Magistrate of Monghyr,

To—The Secretary to the Government of Bengal.

WITH reference to your Census Circular No. 6T.—F., dated the 3rd October 1891, I have the honour to submit herewith the Census Report of the district of Monghyr.

REPORT ON THE CENSUS OF THE DISTRICT OF MONGHYR, 1891.

I.—EARLY HISTORY, &c.

THE territory now included within the administrative area of Monghyr district formed part of the Madhya Desha of the old Aryan settlers. The language and the people and the prevalence of ideas and customs which have held their ground against successive waves of Muhammadan conquest still bear strong evidence of the old Hindu ascendency, as in the neighbouring districts of Bihar 90 per cent. of the population are still essentially Hindus, while some 9 per cent. are Muhammadans.

2. There are no great historic sites in the district associated with the ancient Hindu dynasties about which anything can be positively asserted, with the exception of the town of Monghyr itself, and even its history is shrouded by legend and conjecture till comparatively recent times. But the alluvial plain of the Ganges, which forms the greater part of the district, has been ploughed and sown from the earliest times by the same people, swayed by various rulers who have elsewhere left more tangible records of their dominion.

3. Tradition ascribes the foundation of the town of Monghyr to Chandra Gupta, after whom it was called Gupta Garh, a name which has been found inscribed on a rock at Kastaharini Ghât at the north-western corner of the present fort. The town is then supposed to have covered an extensive area surrounded with mud walls, remains of which are pointed out as still existing about three miles to the south of the fort, but these seem to belong to a later era. There are, however, unmistakable traces of houses and mosques and other evidence of habitation extending far beyond the present precincts of the town, which show that in earlier times it must have been a place of much importance.

4. I have received the following account of the origin of the name Monghyr from an intelligent Brahman resident, and reproduce it as being probably the correct one :—

"In the sixth century after Christ, a Hindu sage named Madgal Muni appeared in the city and established two shrines, one at a rock at Kashtaharini, and the other on the rock known as Manpathar on the opposite bank of the river. On the former religious rites were performed during the rainy season, and on the latter, during the dry season. Both these places are still esteemed sacred by the Hindus. In course of time the rock at Kashtaharini was called Madgal Munigir (the rock of Madgal Muni), which was subsequently abbreviated into Munigir and eventually corrupted to Mungir, from which the modern town took its name."

5. The Muhammadans who in Eastern Bengal succeeded in asserting their supremacy and where they still form the great bulk of the population, have never obtained a firm footing here. During the time of the early Muhammadan Kings and Emperors, Monghyr town, from its natural situation, lying as it does on the banks of the river at a point where the hills stretching from the highlands of Central India close up from the south, and thus commanding the line of route for troops, was a position of much importance; and a strong fort which still exists in excellent preservation was built to guard the narrow neck of level ground. A line of outworks, part of which still remains on the southern side of the town, was constructed probably at some more recent date, extending from the bank of the river near Dakra *nalla* to the hills. With the exception, however, of the descendants of a few Muhammadans of distinction who were granted lands near Monghyr itself and in the Shaikhpura *thana*, where a number of dependants have collected around them, there is no part of the district where Muhammadans have become settled to any large extent.

6. The northern part of the district seems to have been long under the sway of the Bhar Rajas, traces of whose rule are still found in ruined forts in the Begusarai subdivision and in the *tappa* Saraunja in the north-east corner of the district.

7. To the south of the Ganges the houses of Kharakpur and Gidhaur have played a most important part in history since early Muhammadan times. There they have held their ground and contributed much to preserve the old order of things. The house of Kharakpur has now completely declined, the last of the estates being sold at auction sale by the Government, and bought by the Maharaja of Darbhanga.

8. The physical characteristics of the district have had a great influence upon its history and the present peculiarities of its inhabitants. It is divided by the Ganges into two unequal portions. The northern and smaller one being flat, composed of fertile alluvial deposits and bearing a much denser population than the southern, which is partly alluvial and partly

hilly. Spurs of low hills, an extreme offshoot of the Vindhyan series, enter the district from the south and gradually converge towards Monghyr town, where they dip under the Ganges. These hills cover a large part of the *thanas* of Jamui, Chakai, with Outpost Nawadih, and Kharakpur, and greatly add to the variety of scenery there. Of metamorphic formations, chiefly quartzite, they bear a growth of low jungle of little value, while the rocky nature of the soil admits of no cultivation.

9. The population is correspondingly scanty, and the people are almost distinct from the inhabitants of the plains. It is in these hilly tracts that we find the Sonthals and other aboriginal tribes. Sonthals are confined to *thanas* Chakai, Jamui, and Kharakpur, and 90 per cent. of the tribes classed as aboriginal are found in the same three *thanas*. As elsewhere in India, the aboriginal element has been driven back by successive waves of conquest into the hilly tracts, where it was impracticable to follow them up, and whence they have subsequently extended themselves again towards the plains, where they have come into contact with Hindu tribes, and considerable commingling has resulted. Ethnologically, the difference is easily perceptible, and the features of the inhabitants of the hills, with their low brows and flattened faces, bear a strong resemblance to the Mongolian type, and contrast strikingly with the highbrowed Aryan-featured Babhan of the northern parts of the district.

10. Before the year 1812 Monghyr, as a separate district, did not exist. In that year an officer was appointed to have charge of the criminal court there. In 1832 a Deputy Collectorship was established, and since then the district has gradually grown with various alterations at different periods into its present dimensions.

11. On the 24th May 1864 Babu Nobin Krishna Sirkar, Deputy Magistrate, was appointed to have charge of the subdivision of Jamui, composed of *thanas* Jamui and Chakai, and *pargana* Bisthazari of *thana* Shaikhpura, with head-quarters at Sikandra. In January 1869 the head-quarters were transferred to Jamui. By the *Calcutta Gazette* of the 8th June 1870 Begusarai was fixed as the head-quarters of a second subdivision.

Head II.—Movement of the Population.

12. The following table shows the increase or decrease of population in the different *thanas* as compared with the census of 1872 and 1881:—

	Thanas.	1872.	1881.	Increase or decrease over 1872.	1891.	Increase or decrease over 1881.		Remarks
						Increase.	Decrease.	
1		2	3	4	5	6	7	8
				Per cent.		Per cent.	Per cent.	
Sadar Subdivision.	Monghyr ...	125,418	139,861	9·38	142,637	3·53	...	
	Jamalpur ...	15,770	19,824	25·71	21,698	8·63	...	
	Khargpur ...	140,139	142,650	2·04	148,971	4 71	...	
	Surajgarh ...	154,004	166,263	7 22	168,474	1·87	...	
	Gogri ...	315,653	365,954	15·35	382,127	4 65	.	
	Total ...	750,984	834,552	11·10	863,907	3 51	...	
Begusarai.	Begusarai ...	341,062	379,794	11·24	400,257	5·22	...	
	Tegra ...	196,663	203,632	3 54	217,940	6 98	...	
	Total ...	537,725	583,426	8 50	618,197	5 95	...	
Jamui.	Jamui ...	137,117	120,563	12 07	125 661	4·22	...	
	Shaikhpura ...	198,779	199,480	36	196,656	...	2 43	
	Sikandra ...	109,759	122,389	11 51	114,452	...	4·85	
	Chakai ...	80,174	109,540	36·63	117,148	6·94	...	
	Total ...	525,829	551,972	4 97	553,917	·35	...	
	District Total ..	1,814,738	1,969,950	8 55	2,036,021	3 35	...	

13. The total population of the district in 1872 was returned as 1,814,738, and in 1881 as 1,969,950, showing an increase of 8·55 per cent. In 1891 the result gives a total of 2,036,021, being an increase of 3·35 per cent. At first sight, therefore, the increase of the district population during the last decade has been much slower than during the previous nine years. No causes can well be assigned for so marked a difference in the rate of increase. It is most probable that the latter rate is nearer the average one, and that the apparently rapid increase in 1872-81 is due to the figures of 1872 being too small, at a time when the preparation for, and means of, accurate enumeration of the people had not been so perfected as they were during the last two censuses. The returns of each successive census will more nearly approximate the true numbers, and not only had experience to be gained with regard to the machinery of the census and its proper working, but the prejudices of the people, which were so strongly marked in 1872, have now been mostly overcome, and the margin of error due to their unwillingness to be counted—a broad margin in 1872—has dwindled down to a very inappreciable one in 1891.

14. All *thanas* show an increase in 1891 over 1881, except Shaikhpura and Sikandra, which show a decrease of 2·43 and 4·85 per cent., respectively. This is the more strange, because each showed an increase in 1881. This is explained by the leading residents as due to a prevalence of deaths from fever. I think, however, the figures can hardly be accounted for satisfactorily in this manner. The people in these two *thanas* are perhaps the worst off in the whole district, and a large amount of emigration results. The crops are there very poor, especially the *rabi*, and at the time of the year when the enumeration took place, a large number of people would naturally have migrated for labour elsewhere. This, I believe, combined with permanent emigration, is the true explanation.

15. *Towns.*—The population according to towns is given in the subjoined table :—

	1872.	1881.	1891.
1	2	3	4
Monghyr ...	59,698	55,372	57,077
Jamalpur ...	10,453	13,213	18,089
Jamui ...	5,197	...	9,319
Shaikhpura ...	11,536	12,517	12,926
Barhiya ...	10,405	...	12,570
Surajgarh ...	7,935	...	...
Birbhiga ...	6,362	7,904	...

16. Of seven 'towns' so ranked in 1872, only four are returned in 1881—Barhiya with a population of 10,405, Surajgarh with 7,935, and Jamui with 5,197, having so far decreased as to be below the 5,000 required to constitute them towns. In 1891 Jamui has again risen to 9,319, and Barhiya to 12,570; while Barbigha, which numbered 7,904 in 1881, has fallen below 5,000, and Surajgarh still remains below it.

17. Monghyr town shows an increase over 1881, but still below the figures of 1872. The figures of 1872 were no doubt largely influenced by the establishment of the East Indian Railway workshops at Jamalpur some five miles distant, and the consequent impetus to trade, joined with a temporary influx of labourers. Excepting the town of Monghyr itself, 57,077, and the smaller one of Jamalpur, 18,089, the district is entirely a rural one. Jamalpur is of quite recent origin, dating from its selection in 1861 by the East Indian Railway Company as a site for their workshops, which were enlarged by the transfer of the Howrah shops in 1865. Since 1872 there has been a large increase in the staff of employés.

18. The number of towns and villages classified by population during 1891 is compared below with the figures of 1872 and 1881.—

Year.	Number of villages with the population of—										Total.	Remarks.
	Less than 200.	200 to 500.	500 to 1,000	1,000 to 2,000.	2,000 to 3,000	3,000 to 5,000.	5,000 to 10,000.	10,000 to 15,000.	15,000 to 20,000.	20,000 and upwards		
1	2	3	4	5	6	7	8	9	10	11	12	13
1872 .	675	752	564	319	69	56	16	4	1	1	2,457	
1881 ..	3,733	1,610	773	283	34	8	3	3	...	1	6,448	
1891 ...	1,005	1,545	827	381	80	26	1	...	1	1	3,867	

19. *Migration, Immigration, and Emigration.*—In the south of the district the infertility of the soil over a large part of the Jamui subdivision forces the people to migrate. Many visit other parts of the district in search of labour, and many leave under the free emigration system for Assam, Sylhet, and Cachar. From personal enquiries I have come to know that this free emigration is very largely resorted to, quite unknown to the authorities, and although in many instances it is a great boon to the poorest classes, supervision over the recruiters, who often abuse their privileges, would diminish the number of emigrants.

20. Towards the months of January and February large numbers cross the Ganges to garze their flocks in *pargana* Pharkiya, which covers a large tract of lowlying country in the north-east of the district mostly flooded in the rainy season, and affording excellent pasturage in the drier months. Migration from village to village is rare except along the banks of the Ganges and its affluents, where the frequent shiftings of the bed necessitate the movement of the villagers.

21. Migration among the professional classes occurs but rarely. Carpenters are sometimes forwarded to other districts at the request of the district officials or private individuals. Migration of a temporary nature from the neighbouring districts of Bhagalpur, Darbhanga, and Muzaffarpur into *pargana* Pharkiya is common after the rains, when a large number of cultivators come with their cattle and till land at a low rate ("*dohta* cultivation"), returning

to their homes when the *rabi* is cut. The returns for 1891 show that some 9,900 males born in the districts mentioned above were living in *thana* Gogri when the enumeration took place.

22. In Shaikhpura *thana* 5,900 are returned as born in Bhagalpur. A large number of these are *zamindari* servants. In the same *thana* 2,082 were born in Patna. Similarly, the largest number of persons born in other districts occur in the *thanas* bordering those districts. Bhagalpur, Patna, Darbhanga, Gaya, Muzaffarpur, and adjoining districts supply the largest number of immigrants, the numbers decreasing in the order given. The North-Western Provinces stand next in point of numbers. Here we must draw a distinction between temporary and permanent settlement. Most of the above cases are of quite a temporary nature, while those returned as born in the North-Western Provinces are chiefly peons and servants of *zamindars*. With the exception of this intermigration and to a smaller extent immigration and emigration, no movements of the people worthy of note have taken place in the district within the last twenty years. What movement there is, is confined to the really poor.

23. There are no mining centres in the district. In the Jamui subdivision there are three mica quarries, from two of which returns are available, showing that in 1890-91 175 persons were employed. Near Dharpara station some slate quarries are worked by Mr. C. T. Ambler.

Head III.—Varying Density of the Population.

24. The following statement shows the density of population during the past three censuses:—

Thanas.	Persons per square mile.			Persons per house.			Remarks.
	1872.	1881.	1891.	1872.	1881.	1891.	
1	2	3	4	5	6	7	8
Jamalpur ..	.	4,956	5,425	...	5·4	5·0	
Monghyr ...	831	843	859	5·1	6·5	5·3	
Gogri ...	439	509	531	6·1	7·6	6 3	
Surajgarh ..	497	536	543	5·4	7·7	5·8	
Khargpur ...	388	396	414	5·4	5·9	5·7	
Begusarai ...	717	798	841	5·7	8·0	5·6	
Tegra ...	671	695	744	5 3	7·3	5 3	
Jamui ...	257	226	236	5·5	5 8	5·3	
Shaikhpura ...	578	580	572	5·1	6 6	5 6	
Sikandra ...	471	525	491	5·4	6 6	5 4	
Chakai ...	166	227	243		6 2	5·6	
Subdivisions Monghyr ...	481	535	554	5·6	7·0	5·9	
Subdivisions Begusarai ...	699	759	804	5·5	7·7	5·5	
Subdivisions Jamui ...	331	346	348	5·4	6·3	5·5	
District Total ...	463	502	519	5 5	7·0	5·7	

25. The density of the population has only decreased since 1872 in *thanas* Jamui and Shaikhpura, which have decreased respectively from 257 to 236 and from 578 to 572 persons per square mile. The decrease is most considerable in Jamui and was still greater in 1881, when the population per square mile had fallen to 226.

26. In Sikandra *thana* there is a decrease from 525 to 491 per square mile since 1881.

27. In Jamui and Shaikhpura, therefore, we find a decrease since 1872, and in Shaikhpura and Sikandra a decrease since 1881, showing a general tendency to the thinning of the population in these three *thanas*. This can only be ascribed to emigration caused by the unfertile nature of the soil. The scarcity of 1874 was severely felt in these *thanas*, and in all years there is a considerable degree of want among the lowest classes.

28. In Chakai, on the other hand, which contains a great extent of forest, there has been a very remarkable increase from 166 per square mile in 1872 to 227 in 1881 and 243 in 1891. This *thana* is one of the least accessible and contains the largest proportion of aboriginal tribes. It is therefore very probable that the figures for 1872 were much below the mark. The apparently rapid increase is no doubt due largely to this. The establishment of a subdivisional head-quarters at Jamui close by must also have exerted a beneficial influence over the *thana*, and the gradual clearance of what was formerly forest for cultivation has admitted of a denser population.

29. In Tegra *thana* the increase per square mile has been most marked from 671 in 1872 to 695 in 1881, and 744 in 1891. Here we must ascribe the figures to the great fertility of the soil which can support a dense population. The culture of indigo, too, has added to the resources of the people.

30. In Gogri we find an increase from 439 in 1872 to 531 in 1891. The natural increase of the people has here, too, been fostered by the quality of the soil. As in Tegra, a large proportion of the land is flooded during the rains and the crops are luxuriant in good seasons.

Head IV.—Religion.

31. Since 1872 the adherents of the two chief religions, Hinduism and Islam, have steadily increased. The number of Christians has varied, showing an increase on the whole over 1872. Proselytism has made but small progress numerically, though I am informed by the Mission that the influence of Christianity has had much indirect effect. There is one Baptist Mission in Monghyr and a Scotch Mission in Chakai.

32. The Muhammadans have settled, as already noted above, around Chiefs who received *jagirs* from the early Muhammadan Kings and Emperors. At present the highest percentage of Musalmans occurs in *thana* Tegra, where they are chiefly small and prosperous cultivators.

33. Christianity, it will be seen, has made but little advance since 1872, but since 1881 its adherents have risen from 1,091 to 1,324. The only case in which proselytism has succeeded to an appreciable extent is in Chakai, where the numbers have risen from 116 to 163 since 1872. This is one of the many signs of the receptiveness of the Sonthal mind for new ideas, evidenced in many other directions as well.

34. Since 1881 Sonthals by religion have decreased from 6,938 to 5,307. This is undoubtedly due to an error on the part of the enumerators in the Jamui *thana*, as there no Sonthals by religion have been returned, while in 1881 they were returned to the number of 2,301.

35. Though no open proselytism occurs among the Hindus, it is notorious that the Sonthals have become united by intercourse with their Hindu neighbours and have appropriated many of the purely Hindu religious customs and ideas. In this district the process of amalgamation is abundantly disclosed, and the rapidity of its action shown. In 1872 Sonthals were included under the head "All other religions." In the report of the census for that year the total number of "Other religions" is returned as 15,995. In 1881 the returns show Sonthals 6,938, "others" 215, or 7,153 for the head "All other religions," as comprised under that term in the census of 1872. In 1891 the numbers have diminished to Animistic, 3,706. My presumption is that in 1872 of 15,995 shown for "All other religions," the greater part were Sonthals and the rest aboriginal tribes, such as Kol, Kora, Naiya, and Bhuiya, &c. Sonthals are confined to *thanas* Khargpur, Chakai, and Jamui.

36. Buddhists have decreased from 34 in 1872 to 4 in 1891—all in Monghyr town. It is interesting to observe the marked absence of Buddhists even in a district like Gaya.

Head V.—Infirmities.

37. The following statement shows the infirmities in the different *thanas*:—

Thanas.	Insane.		Deaf and Mute.		Blind.		Lepers.		Total.	Remarks.
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.		
1	2	3	4	5	6	7	8	9	10	11
Monghyr	14	9	102	62	127	140	55	23	532	
Jamalpur	...	1	3	1	12	12	4	2	35	
Khargpur	8	5	71	40	91	104	82	30	431	
Surajgarh	13	14	66	37	199	213	119	30	691	
Gogri	42	27	327	224	387	404	234	43	1,688	
Begusarai	20	16	300	164	246	284	141	29	1,200	
Tegra	19	8	93	61	121	117	46	10	475	
Sikandra	6	1	28	10	99	134	93	19	390	
Shaikhpura ...	10	4	60	41	212	214	146	24	711	
Chakai	5	2	20	19	44	43	30	8	171	
Jamui	4	2	23	22	70	71	39	15	246	
Total ...	141	89	1,093	681	1,608	1,737	989	233	6,570	
Total of both sexes ...	230		1,774		3,344		1,222		6,570	

Note—The totals of columns 2, 6, 7, 8, 9, and 10 do not correspond with the figures in the Census Report, which are as follows:—

Columns 2 ...	142	Columns 8 ...	1,024	Insane ...	231
,, 6 ...	1,594	,, 9 ...	289	Deaf and mute	1,774
,, 7 ...	1,663	,, 10 ...	6,575	Blind ...	3,257
				Lepers ...	1,313
				Total ...	6,575

Year of Census.	Insane.	Idiots.	Deaf and Mute.	Blind.	Lepers.	Total	Remarks.
1	2	3	4	5	6	7	8
1872	128	193	1,305	1,971	549	4,146	
1881	232	...	2,595	3,300	1,064	7,191	
1891	231	...	1,774	3,257	1,313	6,575	
Hindus ... 1872 ...	Detail by religion not available.						
Hindus ... 1881 ...	204	...	2,296	2,877	934	6,311	
Hindus ... 1891 ...	213	...	1,563	2,991	1,112	5,879	
Muhammadans. 1872 ...	Detail by religion not available.						
Muhammadans. 1881 ...	28	...	299	423	130	880	
Muhammadans. 1891 ...	16	...	202	345	107	670	
Sonthals ... 1872 ...	Detail by religion not available.						
Sonthals ... 1881 ...	...	...	...	...	...	...	
Sonthals ... 1891 ...	1	...	9	8	3	21	

Note.—Details of infirmities by religion are not available, and consequently the totals do not correspond with the figures in the Census Report.

Subdivisions.	Thanas.	Total Infirmities.	Total population.	Percentage of Infirmities.	Remarks.
1	2	3	4	5	6
Sadar ...	Monghyr ...	532	142,637	·37	
	Jamalpur ...	35	21,689	·16	
	Khargpur ...	431	148,971	·28	
	Surajgarh ...	691	168,474	·41	
	Gogri ...	1,688	382,127	·44	
	Total ...	3,377	863,907	·39	
Begusarai ...	Begusarai ..	1,200	400,257	·29	
	Tegra ...	475	217,940	·21	
	Total ...	1,675	618,197	·27	
Jamui ...	Jamui	246	125,661	19	
	Shaikhpura ..	711	196,656	·36	
	Sikandra ...	390	144,452	·34	
	Chakai ...	171	117,148	·14	
	Total ...	1,518	553,917	·27	
	District Total ...	6,570	2,036,021	·32	

Note—The total number of infirmities in column 3 does not correspond with the figures in the Census Report, which is 6,575.

38. Except in the case of lepers, whose numbers have increased from 1,064 to 1,313 during the last decade, there has been a decrease in the number of infirm. The total number of infirm for the district under the several heads of insane, deaf and dumb, blind and lepers is returned as 6,575, while the total in 1881 was 7,191: in 1872 the number was 4,146. The large increase in 1881 over the figures for 1872 can scarcely be accounted for, except on the hypothesis of more efficient enumeration. There is a very satisfactory decrease in 1891 of more than 600.

39. *Blindness.*—The most prevalent infirmity is blindness, as will be seen from the tables. Out of a total of 3,257 of both sexes who are totally blind, 1,181 are returned as of 60 years of age and over. The inference is that blindness is in most cases "acquired": under the age of 4 only 133 are returned as blind, so congenital blindness seems to be rare. The same idea suggests itself from a glance at the figures for 1881. According to castes, Goalas head the list with 381, Kurmis come next with 167, Doms with 162, Kalesur with 140, and Chamar with 120. It is noticeable that these castes are chiefly devoted to agricultural pursuits, and the high percentages may well be accounted for by the intense glare from the sandy soil. The prevalence of blindness among the Turkomans has been ascribed to the same cause.

40. *Deaf and mute.*—The total of deaf-mute shows 1,774; the largest number of these, 307, are between the ages of 5 and 9, while 266 are shown between 10 and 14, after which age they gradually decrease. In 1881 the return shows the largest figures between the ages of 20 and 50. This is a striking difference: the figures for 1891 strongly uphold the contention that in most cases the affliction is congenital. The Sadar subdivision supplies the largest number, 933, Begusarai showing 618, and Jamui 223.

41. *Lepers.*—The total number of lepers in the district in 1891 was 1,313, that in 1881 being 1,064, and in 1872, 549. The large increase since 1872 must be chiefly ascribed, I think, to the imperfection of enumeration in 1872, although the figures imply the fact. It is against popular opinion that the disease is on the increase, still the figures are ominous enough, and the question is one which will need to be considered seriously. The proportion of male to female lepers is shown to be 1,024 to 289 or nearly 4 to 1. Out of a total of 1,313* lepers, 622 are in the Sadar subdivision, 226 in Begusarai, and 374 in Jamui. The numbers per 10,000 of the population are roughly 7 in the Sadar subdivision, 4 in Begusarai, and 8 in Jamui. The castes which supply the largest number of lepers may be seen from the statement in the margin.

Goala	...	73
Kouri	...	66
Kurmi	...	60
Tambuli	...	56
Vaishnava	...	52
Gareri	.	55
Hari	...	54

The prevalent opinion as to the causes of leprosy, so far as I have been able to gather, connects the disease with general uncleanliness of living and unwholesome diet. The medical officer of Begusarai informs me that cases of spontaneous recovery occasionally come to light, when the subjects are able to pursue their occupation as before. The virulence of the disease increases with descent in the social order. The lowest classes are nearly always attacked with the worst form, and the development of the disease is reported to be more rapid in their case. The table given corroborates this testimony, with the exception of Babhans who are a very large community in this district. The figures show that the lowest castes are most attacked, especially the Musahars, whose unclean habits of living are notorious. In the Jamui subdivision the commonest variety treated at the outdoor dispensary is the tubercular. The victims so treated are with few exceptions adults. From the census figures, however, some 48 are returned from Jamui as under the age of 4, and 16 between the ages of 5 and 9; while in the rest of the district only one is returned under 4 years of age (in Khargpur) and 7 between the ages of 5 and 9. The Assistant Surgeon of Jamui suggests that the large consumption of the fruit of the mahua tree by the poorest classes—a very indigestible diet—predisposes the constitution to the development of the disease.

The great bulk of lepers comes from *thana* Gogri, 234; next to it stands Shaikhpura with 146, the actual percentage being greatest in the latter, which forms part of the Jamui subdivision.

The proportion of lepers in the several *thanas* in the district will be seen from the following table:—

Thanas.	Number of lepers per 10,000.	Thanas.	Number of lepers per 10,000.
Monghyr ...	5·0	Begusarai ...	4·5
Jamalpur ...	4·6	Tegra ...	2·5
Gogri ...	7·3	Jamui ...	11·3
Surajgarh ...	8·8	Shaikhpura ...	8·6
Khargpur ...	7·5	Sikandra ...	9·8
		Chakai ...	3·2

It is difficult to draw any deductions from these figures. I see no grounds for coupling the disease specially with the use of unwholesome fish. Gogri certainly bears a large fish-eating population, but so does Tegra; while neither Jamui nor Sikandra can be relegated to such a category. Doubts are much expressed as to the contagiousness of the disease. The Assistant Surgeon of Jamui speaks of two cases in which children were born who are still healthy.

42. *Insanity.*—In this there has been no increase since 1881. The instructions given to the enumerators in this district were to return only those actually insane, and to avoid entering as insane persons who were merely "foolish."

The Hindus show the largest proportion of insane, a fact which tends to rebut the consanguinous theory of origin. Excessive use of liquor is perhaps a potent cause, as fewest insanes are returned from the more inaccessible parts of the district where liquor shops are rare.

The proportion of males to females is 2 to 1. On the whole, Monghyr district, as compared with the neighbouring districts, returns a small number of insanes, amounting to only 1·13 per 10,000, a figure which is under the smallest returned as the average in any province for 1881. The North-Western Provinces and Oudh returned in that year 1·43 per 10,000, which was remarkably low.

* The subdivisional details do not correspond with the total shown in the Census Report.

No cause is apparent why Monghyr should differ so considerably in this respect from its surrounding districts, except the general salubrity of the climate. The returns seem to justify the reputation which the district has earned as one of the healthiest in the province. That portion which lies to the south of the Ganges, the physical characteristics of which have been noticed above, returns the noticeably small number of 100 insane for an area of 2,300 square miles, and a population of over a million. A significant increase in the proportion is observable when we come to the portion north of the Ganges, where the country is low and the climate damp; while the numbers culminate in *thana* Gogri, which is almost all flooded during the rainy season. These facts seem to bear cogent evidence of the paramount effect which the general condition of the constitution has upon the brain. We cannot ascribe over-tension of the nerves of the brain as a cause of insanity among the cultivating folk of *thana* Gogri. It were idle perhaps to search for a more recondite reason than the one suggested here, which is more or less displayed throughout the province. The figures for the Panjab may also be consulted with interest on this point. Secondary causes, such as the excessive use of drugs, are of a more local character, and act with greater or less effect according as they supervene upon a constitution more or less predisposed. Men are more exposed to this secondary cause, which will account for the larger proportion of insane among their sex.

Head VI.—Education.

43. From 559 schools in 1872 the number has risen to 1,497 in 1891, with large fluctuations in the meantime, the number having risen to 2,841 in 1882-83. The number of pupils in 1890-91 is returned at 25,536—a number which has been exceeded in five previous years, the maximum, 32,301, being attained in 1882-83.

44. In 1881-82 the number of schools is returned as 2,755, and the number of pupils as 30,403. Since then there has been a decrease to 1,497 and 25,536, respectively, in the year 1890-91. Since 1886, however, the number shows a gradual increase, and there is every reason to hope that the spread of education is taking a firmer hold. From the following table it will be seen at a glance what relative changes have taken place in the case of Hindus, Musalmans, Christians, and all religions since 1881:—

Religion	As per census of—	Males.				Females.				Remarks.
		Learning	Literate	Illiterate.	Total.	Learning	Literate	Illiterate	Total.	
1	2	3	4	5	6	7	8	9	10	11
Hindus ..	1881	9 230	27 999	839,480	876,709	210	399	896,695	897 304	
	1891	8,353	57,454	830,264	896,071	315	1,400	941,379	943 094	
Musalmans ..	1881	1 329	2 936	83 998	88 262	54	117	99 084	99,255	
	1891	1,439	5,466	81,506	88 411	22	115	103 222	103,359	
Christians ..	1881	87	339	163	589	56	253	103	502	
	1891	104	470	149	723	82	386	133	601	
All religions .	1881	10,671	31 290	927 163	869,124	320	769	999,561	1,000 650	
	1891	9,911	63,413	913,748	987,072	419	1,851	1,046,679	1,048,949	

It will be noticed that since then the number of illiterate has decreased, while the literate have more than doubled during the decade. The returns for those learning are less encouraging: in fact, in 1891 some 760 fewer are returned as under instruction among the male population. Among females there is an increase of 99. These figures are interesting as showing a growing appreciation of the advantages of female education and the current disposition of the masses They enable also some kind of estimate to be made for the future. Although the figures for literate have doubled, the effect is counterbalanced by the decrease in those under instruction, which would seem to point to a lessening desire for education. The returns of the Educational Department, however, show that this decrease took place during the six years 1881-86, and that since then there has been a gradual improvement.

45. In the case of female education the increase is most marked among Hindus, the figures for learning and literate having increased from 210 and 399 to 315 and 1,400, respectively Among Musalman females the numbers have decreased from 54 and 117 to 22 and 115 respectively. The percentage of literate in each *thana* will be seen from the statement below:—

Thana.	
Monghyr, with municipality	5·5 per cent.
Jamalpur	11·0 ,,
Surajgarh	6 3 ,,
Khargpur	3·2 ,,
Gogri	2·0 ,,
Begusarai	2·4 ,,
Tegra	2·9 ,,
Jamui	3·2 ,,
Shaikhpura	4 3 ,,
Sikandra	3 2 ,,
Chakai	2·3 ,,

The percentage is highest in Jamalpur, which is due to the large number of European employés on the railway, besides a numerous contingent of native clerks. This *thana*, too, includes but a small rural tract; it may therefore be left out of a comparative glance as exceptional. Of the remaining *thanas*, Surajgarh comes prominently forward with a percentage of 6·3, exceeding even the figures for Monghyr, including its municipality. Hindus form the mass of the population in the *thana* which stretches along the southern bank of the Ganges from the Patna district in the west to near Jamalpur, including a highly fertile stretch of country. The cultivating classes and landlords have reaped the benefit of an exceedingly rich soil, and have attained a better condition generally than the inhabitants of less favoured parts. They can better afford therefore to obtain an education for their children.

Monghyr *thana* comes next with 5·5, then Shaikhpura with 4 3. Monghyr owes the percentage chiefly to its municipality, which contains three high English schools with a total of 837 scholars on the 31st March 1891. The figures are certainly very unsatisfactory however.

The lowest percentage comes from *thana* Gogri. This, I believe, is entirely due to the widespread poverty among the masses. There is a scarcity of schools in the *thana;* part of it is difficult of access from head-quarters, and during the rains boats are the only means of intercommunication.

Chakai is the next lowest in the list. The same reasons are applicable. The *thana* is distant from the Sadar and inaccessible. The cultivators are very poor, chiefly of the lowest castes, and little able to appreciate the value of an education.

46. In the Jamui subdivision there has lately been a considerable improvement in the educational statistics. The Sub-Inspector of Schools informs me he has noticed special improvement among the Sonthals who are readily taking to vernacular education, and are particularly encouraged.

As elsewhere, the Kayasthas are the most advanced, and show the greatest energy, among other ways, by the formation of several debating clubs.

47. The following table shows the number of persons able to read and write English during 1891:—

Subdivision.	Thanas.	1872.	1881.	1891.	Remarks
1	2	3	4	5	6
Sadar ...	Monghyr ...	No separate returns in 1872 and 1881.		659	
	Jamalpur ...			618	
	Khargpur ...			33	
	Surajgarh ...			51	
	Gogri ...			15	
	Total ..			1,376	
Begusarai ...	Begusarai ...			77	
	Tegra ...			46	
	Total ...			123	
Jamui ...	Jamui			75	
	Shaikhpura ...			55	
	Sikandra ..			23	
	Chakai ...			11	
	Total ...			164	
	District Total ...			1,663	

48. The numbers of those able to read and write English is small: only four higher and seven lower English schools exist in the district. It is to be hoped that more vigorous efforts will be made to encourage the spread of English teaching.

Head VII.—Languages.

49. The following statement shows the prevailing languages in the district :—

Languages.	Number speaking in—		
	1872.	1881.	1891.
1	2	3	4
Hindi	...	1,962,087	2,018,626
Urdu			4,936
Sonthali	Figures not available in the report of 1872.	5,612	7,277
Kols		189	...
Bengali		1,197	3,479
English		833	870
Gujrati		...	10
Uriya		5	14
Turki		...	4
Marwari		...	754
Nepali-Hindi		...	5
Pashtu		1	11
Armenian		...	8
Irish		...	7
German		1	1
Chinese		6	3
Italian		...	4
Spanish		...	1
French		1	2
Panjabi		1	3
Persian		...	6
Arabic	...	5	...
Greek	...	1	...
Telugu	...	2	...
Unspecified	..	9	...
Total ...	...	1,969,950	2,036,021

50. The prevalent language throughout the district is Hindi, which we find to be the parent tongue of 2,018,626 out of a total population of 2,036,021. Sonthali comes next with 7,277, Urdu then with 4,936, Bengali 3,479, English 870, Marwari 754, and several other languages spoken by an insignificant number, who are chance residents in the towns. Hindi in its general sense is the language of the people, varying from more or less pure Hindi with a vocabulary of Prakrit sounding words, now only to be heard among the Purhohits, to the much altered dialects which constitute the ordinary speech of the people. The district may be roughly divided by the river Ganges into two linguistic divisions more or less differing in dialect, classed by Mr. Grierson in his seven grammars of the Bihari language as "South Maithili" north of the Ganges, and "South Mathil Magadhi" to the south of the river. Among themselves, with few exceptions, the people converse in the dialect,

although even the most rustic can usually understand the more correct Hindi spoken by the educated classes in the towns. Since Hindi has been decided upon as the Court language, it has generally superseded the Persian character, although the latter is still frequently used, especially by men of up-country birth. Sonthali we only find in Jamui and Chakai, over 90 per cent. being in the latter. Urdu is almost confined to the towns and railway stations. The largest Bengali community is found in Jamalpur, where Bengali clerks are largely employed in the Railway offices. Monghyr, Jamui, and Chakai supply the next largest figures, the remainder of the district showing but a few. That the Bengali population is increasing is evident from a comparison with the figures of 1881, when it was scarcely one-third of the present number. Those who claim English as their mother-tongue have slightly increased in number since 1881 from 833 to 870. They are almost all persons employed in connection with the East Indian Railway: a few Government officials and indigo-planters in the Begusarai subdivision add to the number. The returns show that 70 residents of Jamalpur claim Irish as their native tongue. This was either due to an error or a stupid joke. The Marwari population number 740 in the towns of Monghyr, Jamalpur, and Kharakpur alone, the small balance of 14 being scattered in a few other towns. Other languages returned are Kol (15), Gujrati (10), Nepali (5), Pushtu (11), Armenian (8), and a few others. In 1881 I find none returned as speaking Marwari, which must have been due to an error of the enumerators. Although Sonthali is returned as the mother-tongue of 7,277, it is only returned as the religion of 3,706, no Sonthals by religion being returned from Jamui. The discrepancy in the figures must be explained as above remarked by the fact that the enumerators have returned the Sonthals under Hindus by religion. Constant intercourse with their Hindu neighbours, and distance from the parent stock has, by an assimilating process, more or less changed them from their indigenous purity, and modified so their religious rites as to render this a natural mistake. With 1872 no comparison is available in their case, as I can find no statistics in Mr. Beverley's report.

51. The prevalent dialect has been elaborately treated of by Mr. Grierson in his Grammar. Although the distinction therein drawn between the dialects spoken to the north and south of the Ganges is not a hard and fast one, the terminations used are generally as given. From my own observations the speech of the people to the north of the Ganges bears more traces of its Prakrit origin than that to the south, and I have met more instances of persons unable to understand ordinarily used Persian derived words. The southern portion of the district has been more exposed to influences from without, and the people have not succeeded in preserving such purity of speech. In the extreme south, near Chakai and Jamui, the dialect more nearly resembles the Magadhi type.

Head VIII.—Castes.

52. The caste that heads the list in point of number is Goala, numbering a little over a lakh, and distributed all over the district. It is an agricultural class corresponding to the Bagdis of Bengal. Next to the Goalas come the Babhans, a class intermediate between Brahmans and Kshatriyas, and found in Bihar only. Springing from Nepal Brahmans and Chhatri women, as the popular notion goes, they have imbibed a fighting tendency from the mother's side, which in course of time has degenerated into a strong litigious proclivity. In features they appear manlier than the Brahmans. They ordinarily call themselves "*zamindar*," which means "holder of land." They are generally cultivators, and are for the most part occupancy *raiyats* or tenure-holders. They never work as priests.

53. The next caste in numerical strength is Dusadh, numbering over half as many as Goalas or Babhans. They are the village watchmen.

54. Close upon the Dusadhs come the Musahars. They are field labourers, paid in kind, as is the usual custom in the country. They live in a kind of social thraldom, sometimes selling themselves, their wives, and children for lifelong servitude for a paltry sum of Rs. 5. Pilfering in times of plenty and living upon roots, snails and shells, they present considerable difficulty to Government officials in times of dearth. Their natural aversion to emigration leaves them no alternative but to live in the most abject condition of life. They live apart from the *basti*, and are not so numerous in the north-western part of the district as in the south-eastern.

55. The fifth in number are the Dhanuks, a servant class, and found in every place where there is a high-caste Hindu. They perform the menial duties of the household, along with their wives and children.

56. The Koiris are an agricultural class and are everywhere "*kadim*," *raiyats*.

57. In point of social precedence in the Hindu society the Brahmans rank the foremost. The majority of them in this part of the country are Maithils, and a few are Kanaujias. There is no intermarriage between them, and each of the classes regards itself as superior to all the others. Polygamy prevails to a large extent among the Maithils, and a peculiar system of marriage is in vogue among them. There are some centres where thousands of Maithil Brahmans who have boys and girls to marry meet at the mango season of the year. They come from different parts of the country and do not know each other. At those centres there is a class of match-maker called "Ghataks," who negotiate marriages, and are remunerated by fees. The bride's or the bridegroom's party has to pay a fine to the other according to the superiority of the family.

All these preliminaries having been settled through the intervention of the match-maker, the parties repair to an old sage, who is called Panjiar, and may be considered a Registrar of Marriages. His business is to certify that the proposed marriage is not within prohibited degrees of relationship, and for this certificate he receives a fee from the parties. The marriage ceremony takes place at the house of the bride. In this way innumerable marriages are solemnized among them on an appointed day. In fact, all marriageable girls of a *basti* are disposed of on one day.

58. The Rajputs played an important part in the early history of the country. They were retainers in the service of the conquerors, both Hindu and Musalman, and settled down here with *jagirs* from their masters. The principal among them are the houses of Gidhour, Khaira and Sankerpura, and Binduara. The majority of the Rajputs are cultivators, and a few among them are employed as police constables and peons in Government offices.

59. Coming to the Kayasthas of Bihar, we notice a peculiarity in the fact that some of them claim to be Kshatriyas in the sense of being next in rank to the Brahmans. They take the sacred thread, undergo the ceremonies of the "twice-born," and observe the impurity of death for 13 days. As for their origin, they have coined fictitious stories of having sprung up from the body of Brahma, and of whatever consideration their pretension may be in the social community, they certainly have not attained the sacredness of antiquity. It is an innovation which will take a considerable time before it is universally accepted, for there are still some among them of the old school, who look upon the claim with horror as an encroachment upon the privilege of the "twice-born." The Kayasthas in this part of the country are the literate class, serving as clerks and accountants and village *patwaris*. Very few of them are landlords, but the great majority own lands as tenure-holders of various denominations.

60. Among the lower classes of the Hindu community who, like the Kayasthas, are trying to claim a higher social status, the Sonar comes the foremost. They, too, have taken up the sacred thread, observe 12 days' impurity of death, and undergo the strict observances of the "twice-born." Whatever may be the result of their claims in after times, the Brahmans are apathetic, and look upon them with indifference.

61. Among the Vaisyas the Agarwala class may be looked upon as a community tinged with the least intermixture. Found at places where there is a rush of trade and traffic, they are purely of business pursuits. In the district of Monghyr their number is less than a thousand. They have migrated here from their mother-country in or about Agra, from which place it is supposed they derive their name. Many other classes claim to be Vaisyas, notably the Bania, whose number has in this census been put down at 39,655, against 48,831 in 1881. This difference is to be explained by the fact that that class has been subdivided into several sub-sections shown separately in the census of 1891.

62. Coming to the Sudras of Bihar, it is difficult to discriminate among them. But it can be asserted with little danger of contradiction that Dhanuk, Kahar, Kurmi, and Kandu are the principal among them. The claim of other classes to be regarded as "Sudras" must be considered in the light of the theory of absorption. Just as the Kochh have been assimilated with the Bengalis, the hill tribes of the country must have been Hinduised as the lower classes of Sudras.

63. Coming to the Muhammadans, we find that Monghyr attracted them at an early stage of their progress. They fixed upon the town as one of their seats, and the district is still sprinkled with their settlements. The principal centres of Musalmans are the Sadar and Shaikhpura *thanas* One thing that strikes even a casual observer is that the faith of Islam has not thriven much in Monghyr, whilst on the contrary the Muhammadans have adopted several of the customs and manners of the Hindus, the chief among them being the prohibition of widow-marriage. In this respect several lower classes of the Hindu community have been Muhammadanised, and the Musalmans Hinduised. Excepting in the higher castes, viz., Brahmans, Babhans, Rajputs and Kayasthas, widow-marriage is in vogue among the Hindus Widows can marry as many times as they like without restrictions. The Muhammadans interdict women from marrying a second time, and those that transgress the custom live socially banned. The Shiahs preponderate over the Sunnis. The striking difference between the numbers of Sunnis in 1891 and 1881 (64 in 1891 and 140,912 in 1881) can only be explained on the supposition that most of the Shiahs in 1881 were classed as Sunnis, or the various Musalman sections went in 1881 under the denomination of Sunni only.

64. The classification of castes in order of social precedence can be effected with precision only in cases of the "twice-born." When we come to make the same attempt, we find that opinions differ widely. Ask a Musahar about his social status in respect to a Jola, and he will reply that the Musahar is the superior; but a Rajput will never claim social precedence over the Brahman. A Chamar and a Dom will not dine with each other, but one is looked down upon with as much aversion as the other. Classification of the lower classes in order of social rank is a matter of guess work.

65. The classification of Hindus who come under the main four divisions of Brahmans, Kshatriyas, &c., has been made in order of social precedence as far as could be ascertained. The local aborigines with other non-descripts have been put down without any attempt at classification on a separate sheet, for it is difficult to draw any line between them. A Santhal is as socially high or low in the estimation of Hindus as a Bhil or a Kol.

66. We next come to the Musalmans, among whom there is no caste distinction in the sense generally accepted. Their division into Shiah and Sunni is more religious than social, but the fact that the Sayyid, the descendants of their prophet, stand highest in the

estimation of the Musalmans is indisputable. The followers of Islam come for the most part under the main divisions of Shiah and Sunni, and their subdivision into the numerous classes given in the list is chiefly based on the occupations they pursue. Leaving out the so-called castes of Muhammadans—about eight in number from the top—the classification proceeds upon no recognized principle.

67. The subjoined is a list of castes in order of social position.

HINDUS.

Brahman.
Tiwari.
Upadhyaya.
Pande
Jasi Brahman.
Babhan.
Brahmachari.
Vaishnava (locally looked upon as Brahman).
Nanakshahi.
Bishunpad.
Rajput.
Kendwar.
Rajbansi.
Surajbansi.
Kayastha.
Karhi.
Bengali (are supposed to be Kayasthas).
Agarwala.
Khatri
Rastogi.
Kasarbani.
Kasanjan.
Bangal
Banwal Banwar.
Noniar Baniya.
Bais.
Baisbaniya.
Adhbaniya.
Kathbaniya.
Baniya Jaunpuri.
Baniya.
Baniya Ajodhyabasi.
Ban Baniya.
Baniya Kali.
Bhojpuria Baniya.
Batwar Baniya.
Baniya Madhesia.
Baniya Karan.
Baniya Bhusundi.
Gangoli Baniya.
Marwari.
Mahuri.
Kasera.
Thathera.
Pasari.
Sinduria.
Serbaniya
Subarna Banik.
Sankha Banik.
Suratwala.
Umar Baniya.
Baniya Agrabasi.
Sadgop.
Halwai.
Barai.
Tambuli.
Koiri.
Kurmi.
Maghaya.
Mandar.
Markande.
Nagar.
Naib.
Jaiswar.
Mali.
Malakar.
Kandu.
Dhanuk.
Kahar.
Hajam.
Bari.
Awadhia.
Goala.
Dahiara
Kishnaut.
Ghasi.
Goria.
Jat.
Kamar.
Barhi.
Lohar.
Sutradhar.
Kumhar.
Gangota.
Kewat.
Tiyar.
Patua.
Sonar.
Bairagi.
Bhagwat.
Bharthi.
Sanyasi.
Gosain.
Udasin.
Giri.
Sadhu.
Jogi.
Mahapater.
Ramjani.
Gandhari.
Ghatwar.
Gurer.
Chuneria.
Laheri.
Gonrhi.
Gareri.
Mukeri.
Muriari.
Turha.
Mallah.
Manjhi.
Jolaha.
Mistri (supposed to be Jolaha).
Tanti.
Tatwa.
Beldar.
Goldar.
Kalwar.
Pasi
Surhi.
Nonia.
Mudi.
Teli.
Tilsaz
Masalchi.
Rawat (Rowal).
Bind
Bhuiya.
Pargha.
Surahiya.
Chain.
Chakwar.
Cehabhi.
Gulgulia.
Dhobi.
Kishanpakshi
Barnasankar.
Nath.
Dabgar.
Chamar.
Dhusia.
Dusadh.
Mehtar.
Bhangi.
Musahar.
Dhangar.
Dhari.
Hari.
Bansphor.
Dom.
Aghori.

MUSALMANS.

Sayyid.
Shaikh. } Sunni. }
Sadaki.
Shah.
Kazi
Pathan.
Mughal.
Maliks.
Mir.
Saidani.
Abubaker.
Dimini.
Mirza.
Muslini.
Nawmuslim.
Sultan
Nalband.
Darzi.
Bhisti.
Chapegar.
Churibaz.
Churihara.
Chib.
Kasai.
Kalal
Kunjra.

MUSALMANS—*concluded.*

Kahari.	Nada.	Nat.
Kalaigar.	Sayeya.	Bhathiara.
Sikilgar.	Gora.	Dafali.
Laheri.	Ursani.	Faquir.
Mirshikar.	Hijra.	Dobi.
Nakarchi.	Tawaifs.	Dhunia.
Pawta.	Malzadi.	Jolaha.
Pasi.	Bakho.	Momin.
Rangrez.	Miriasin.	Mallah.
Sangtrash.	Bhat.	Chama.
Surkhnama.	Madari.	Dogla.
Katnonea.	Pamirya.	Halalkhor.
Jarab.	Bhaur.	Unspecified.

MISCELLANEOUS.

Bamrmara.	Giva.	Mamati.
Barote Bamrmara.	Gondhabanik.	Bhowri.
Kora.	Hardwari.	Nagrelia.
Kol.	Harewa.	Nasul.
Aka.	Janhari.	Natwa.
Santal or Sawtar.	Jaru.	Patidar.
Bilodh.	Khatwari.	Parihar.
Kochh.	Kodi.	Pater.
Budhbansi.	Khager.	Rana.
Kharwar.	Khulot.	Rajwar.
Burgin.	Kelui.	Ramik.
Bhala.	Kami.	Rajken.
Bhajdar.	Kold.	Sarmar.
Bharyea.	Khajaira.	Sanichalpat.
Basar.	Kashal.	Sagni.
Belhansi.	Kigansi.	Singha.
Chinhara.	Loadh.	Soha.
Dharmi.	Nadfi.	Zarmar.
Dhasi.	Malhi.	Thali.
Dhaurho.	Mathuria.	Zuria.
Danmar.	Malphori.	Usasi.
Godaha.	Manharia.	Unspecified.
Gopari.	Magut.	

CHRISTIANS.

JAINS.

HEAD IX.—OCCUPATIONS.

68. During the time of the Muhammadans the Kazis, Mulliks, Mirs, Mirzas, and Shahs were the largest landholders, and the origin of their creation as such was due, no doubt, for the purpose of enabling them to keep up schools for the education of Muhammadan youths, for the entertainment of pilgrims, and for services, either military or civil, performed. No doubt a few Rajput retainers were given *zamindaris* for the performance of military duties, of whom the present representatives are the Maharajas of Gidhaur and Khaira. The old Raj of Khorakpur has been absorbed by Darbhanga. In course of time, and owing to the prosperity of the professional and commercial classes in the operation of sale laws and the indebtedness of the land-holding classes to the *mahajans*, other classes have risen to the position of *zamindars*, as for instance the Banwars, the Agarwalas, and the Marwaris. A few instances are not uncommon in which the mendicant or Sannyasi classes have come into possession of wealth and importance, as, for instance the Mahants of Dulorpur and of Suja. Their *zamindari* income may be counted by lakhs, and the origin of their landed property is in many cases due to the piety of their disciples, who endowed the *Maths* of their spiritual *gurus* with extensive properties, and occasionally by way of inheritance in failure of other heirs. But it must be admitted that, except in the case of the Muhammadan *zamindars*, the majority of the Babhans, Banwars,

Zamindars

1. Kazi.	15. Koiri.
2. Mullik.	16. Kurmi
3. Mir.	17. Kumhar.
4 Mirza.	18. Kayastha
5. Shah.	19. Marwari.
6. Christian	20. Mahuri.
7. Banwar.	21. Rajput.
8. Babhan.	22. Sannyasi.
9. Brahman.	23 Sunni
10. Baniya.	24. Teli.
11. Goala.	25. Kunjra.
12. Agarwala.	26. Pathan.
13. Ghatwar.	27. Shaikh.
14 Kasarbani.	28. Sayyid.

Brahmans, Baniyas, Goalas, Agarwalas, Kasarbanis, Rajputs, Koiris, Kurmis, &c., fall under one or other of the classes, professional tenure-holders, occupancy and non-occupancy *raiyats*, commercial classes, &c. The majority of *zamindars* are fully engaged on the management of their own estates, and in screwing the last bit of rent from their *raiyats*. Model farming or outlay for the improvement of their estates is mostly unknown, but in some estates *ahars* for storage of water, tanks and wells are occasionally built for the benefit of the villagers. The *zamindars* rarely engage in cultivation, but since the passing of the Tenancy Act a few with a limited *zamindari* have tried to evade the operation of the Act by keeping some of their best lands in *kamat*, which they cultivate by means of hired labour, or settle yearly to the highest bidders in small patches of land. Again, the Christian indigo planters, whose connection with land generally begins as tenure-holders, in the end not unfrequently become the *zamindars* of such land, and following their calling as growers of indigo they become a class of cultivating *zamindars*.

69. Tenure-holders are principally the Babhans, Rajputs, Kurmis, Shaiks, Christians (indigo planters), and Ghatwars. The majority of them cultivate the best land in their tenure, while they settle the rest at an advantageous rate of rent, so as to leave them a margin of profit after paying the *zamindar* his dues. These *thikadars* were frequently occupancy *raiyats* in the beginning, who thought it best to invest their savings in a business in which they had special proficiency. It frequently happened also that the *zamindar*, being found an absentee landholder, the most economical way of realizing rent from a distant *zamindari* was to give *thika* of his land to such persons who, being residents of the locality and cultivators themselves, had the confidence of the *raiyats* and could realize rent more easily than a *gumashta* or any other hireling deputed by the owner. The creation of the *ghatwali* tenure seems to be explained by similar reasons. The *zamindar's* only way of realizing rent from the hill-tribes was by the creation of the class of Ghatwars, who, being hillmen themselves, had greater chance of success in dealing with their predatory fellow tribesmen.

1. Babhan.		5. Christian.
2. Rajput.		6. Ghatwar.
3. Kurmi.		7. Chatwar.
4. Shaik.		8. Mallik.
	9. Mirza.	

70. The characteristic occupation of the Babhan caste is that of settled agriculturists. They are tenure-holders of all grades, and occupancy and non-occupancy *raiyats*. According to their own account, though ranking as *Ashraf* or high-caste cultivators, they are not particularly sought after as tenants, because they cannot be called upon for *begari* or forced labour, and because they cannot pay a high rate of rent, as they will not plough themselves, but employ *Kamas* or labourers for the purpose. Their bold and overbearing character, and their tendency to mass themselves in "strong and pugnacious brotherhood," render them undesirable tenants in the eyes of an exacting landlord. Indeed, their title, *Bhuinhar*, a term which Babhans never apply to themselves, has passed into a by-word for sharpness and cunning. Bhumiya is another title of Babhans. The Rajputs are many of them *zamindars*, and those who hold cultivating tenures claim by virtue of their caste a remission of their rents of homestead lands. The Jeth *raiyat*, or headman, is frequently a Rajput. The Rajputs have a pride of blood, a strong passion for field sports, and a pronounced distaste for peaceful and prosaic means of earning a livelihood.

Occupancy raiyats.

1. Babhan.		9. Ghatwar.
2. Koiri.		10. Pande.
3. Kurmi.		11. Sarawar.
4. Sonthal.		12. Sadiki.
5. Sowtar.		13. Rana.
6. Markande.		14. Rajbansi.
7. Shaikh.		15. Bhuiya.
8. Rajput.		16. Kharwal.

71. The Ghatwars, besides being cultivators, are holders of service tenures, and are attached to certain tracts of country or hill passes.

72. The pursuits of the Koiris are purely agricultural, but they are distinguished from the *Kurmis* and other purely cultivating castes by their skill in rearing tobacco, opium, and other special produce, requiring more careful cultivation than the staple crops. In the neighbourhood of large towns they work as market-gardeners. Many Koiris are tenure-holders, and here and there members of the caste have risen to be petty *zamindars*. Most of them are prosperous cultivators, holding occupancy rights. Their skill and industry cause them to be in demand as partner on the bhaoli system of cultivation.

73. The Kurmis regard agriculture as their original and characteristic profession. The Kurmis are sometimes employed as personal servants in the household of the higher castes. The great majority of the castes are occupancy or non-occupancy *raiyats*, and some have acquired substantial tenures.

Kurmis are noted for their industry in the management of the staple food crops and are particularly successful wheat-growers.

74. The Markandes are a cultivating caste who, according to their own tradition, are descended from Markandaya Muni, a sage who was outcasted for eating the leavings of certain Brahmans who had invited him to a feast. The bulk of the caste are occupancy *raiyats*, but some have risen to the position of tenure-holders.

75. The Sonthals are mostly found in the Jamui subdivision, which borders on the district of the Sonthal Parganas. They are of pure Dravidian stock, and derived their names from *Saont* in Midnapore.

They are an old cultivating class, who have their tenants in or about the hills and forest tracts of this district, and are a great paddy-growing population.

76. The Shaikhs are the Muhammadan cultivators of the soil who are occupancy and non-occupancy *raiyats*, while some amongst them have risen to be tenure-holders.

77. The Kharwars are a tribe of Dravadians who originally came from Chota Nagpur. The Mandar is another name for a Jeth *raiyat*.

78. The Chains are probably some offshoots from the non-Aryan tribes, and have the reputation of being thieves, impostors, and swindlers. The word *Champana* is a common expression for stealing among the Hindi-speaking natives. They are cultivators holding lands as occupancy or more frequently as non-occupancy *raiyats*.

Non-occupancy raiyats.

1. Chain.
2. Gangota.
3. Nagar.
4. Surajbansi.
5. Kamti.

79. The Gangotas are a cultivating, landholding, and labouring caste in this district. Agriculture is their sole occupation, and the bulk of the caste are occupancy and non-occupancy *raiyats*, and landless day labourers paid in cash or kind.

80. The Nagars are a cultivating caste ranking just above the Dusadhs. A few of them have risen to the position of tenure-holders.

Agricultural labourers.

1 Dhangar.
2 Gondaha.
3. Kaiwar.
4. Kochh.
5 Musahar.
6. Mali.
7 Narian.
8 Rajwar.
9 Rout
10 Turwar.
11. Burgen
12. Chumba.
13 Majur
14 Nowa-Mushm.
15 Barai.
16 Bunya.
17 Danwar

81 The bulk of the caste of Musahars are field labourers and palankeen-bearers, and only a few have attained to the dignity of cultivating on their own account or became possessed of occupancy rights.

82. The Gondahas, who are a sub-caste of Binds, have occupation similar to that of the Musahars

83. The Barai follow their traditional occupation of betel cultivation, which requires considerable knowledge and extreme care in rearing so delicate a plant. Besides this main business of their lives, the Barais prepare lime and *khair* or *kath*, an astringent extract of acacia.

84. The Danwars are agricultural labourers from the Nepal Terai.

85. Amongst the classes engaged in religion, the Brahmans form the principal one. The Brahmans perform the religious ceremonies of the upper classes of Hindus as well as of those Brahmans who, being engaged in other pursuits, are unable to attend to their own spiritual needs without the aid of some one especially skilled in the *shastras*. Though the 11 classes of Brahmans are all classed under the head "Brahman," they have come to assume different positions in the estimation of society, in accordance as they follow a higher or a lower priestly pursuit, or in accordance with the social status of their disciples. Similarly, though there is no caste system among the Muhammadans, social functions have, as Mr. Nesfield remarked, been the basis of a number of complex but well defined castes among them. This, I consider to be the peculiarity of all Indian Muhammadans who have followed the example of their Hindu brethren, and a Sayyid, Pathan, Mughal, or a Shiah will, I believe, disdain to marry his daughter with a Dhunia, Jolaha, Kunjra or Kalaigar. It is also only the upper and better classes of Muhammadans who are regarded as the spiritual leaders of the rest.

Professional.

(a) Religion—
1. Aka.
2 Brahman.
3. Belandh (Belanche).
4 Baram bhat.
5 Gaura
7 Jausi Brahman
8. Kanaujia.
9 Mahapatra.
10. Pande.
11. Upadhya.
12. Christian.
13. Shaikh.
14. Sayyid.
15. Mughal.
16 Pathan.
17 Sunni.
18 Kazi Pangha.
19. Shah.
20 Sayea (Shiah).

86. Amongst the literary classes of Bihar, the Kayasthas rank first in order of importance. Clerical work is believed to be the original and characteristic occupation of the caste, and an illiterate Kayastha is looked upon as a creature with no proper reason for existing. Kayastha tradition, however, puts a very liberal construction on the expression clerical work, and includes in it not merely clerical pursuits of a subordinate character, but the entire business of managing the affairs of the country in the capacity of *dewan*, *sarbarakar*, &c., to the ruling power. As a matter of fact, all Government *tahsildars* and the *patwaries* of private *zamindars* are Kayasthas. The Kayasthas are in possession of considerable *zamindaris* and tenures of substantial value, while comparatively few of them are to be found among the lower grade of cultivators. In the Government schools and colleges Kayasthas form the majority of the teachers of primary education, while their sons flock in large number to the schools to obtain the benefit of English education.

Professional

(b) Education—
1. Kayastha.
2. Brahman.
3. Shaikh.
4. Sayyid
5 Mughal.
6. Pathan
7. Basthi.
8. Barhi.
9. Dogla.
10 Sadgop.
11 Singha
12. Subarnabanik.
13 Shaha
14 Sankha banik.
15 Sutradhar.
16. Suratwala.
17 Barna Sankar.
18 Loadh (Ladh).

87. The Shaikh, Sayyid, Mughal, and Pathan are the classes from which the Muhammadan Moulvis are principally recruited. But their teaching consists mainly in the exposition of their religious texts, and the language taught is Arabic, Persian or Urdu.

88. The Loadhs or Ladhs are the Dhakhin Rarhi Kayasthas.

89. The medical science practiced by the Shaikhs and the Sayyids of this district is what is known as the *hakimi* system of treatment, while the Baidyas of Bihar practise the Hindu system of medicine. Both these classes administer drugs indigenous to the country, and surgery is a science unknown to them. The natives have a peculiar aversion to quinine and other English medicines,

Professional.

Medicine—
1 Shaikh.
2. Sayyid.
3. Baidya.

which is due more, I presume, to the comparative costliness of bringing a doctor, who will charge a fee for every visit. As a matter of universal practice, the Baidyas and the *Hakims* rarely learn their craft from the study of any treatises, and their therapeutics consist of a number of nostrums handed down from generation to generation. And one of the principal means adopted by them for recovery consists of a total abstention from all food or drink during the first week of an attack of fever, a system which is popularly known as *faka*. Baidyas are in general request amongst the orthodox section of the Hindu community, because the Shastras regard the taking of medicine from a Baidya as a sort of sacramental act, and forbid resort to any one not of that caste.

90. The profession of law has come to be regarded as one of the easiest and most effective means of acquiring a social competence and wealth. The Kayasthas form the majority of lower grade practitioners, and the cunning and subtlety occasionally displayed by them seems to be no unequal match to that of the Bengalis, who form the majority of the higher grade practitioners of the district. The pugnacious tendencies of the people, and the fondness of the land-holding classes to break the dull monotony of their life by launching into the exciting business of civil and criminal cases, give an ample field for these practitioners.

Professional.
(*d*) Law—
1. Kayastha.
2. Sunni.
3. Brahman.

91. The only effort in this direction is exclusively made by a class of persons known as *amins*, who are grounded in the elementary principles of surveying with the chain and compasses only.

Professional.
(*e*) Engineering—
Kayastha.

92. The only caste falling under this head are the Kumhars, whose calling is confined to the making of Hindu idols and of painting them with colours. The skill shown by such comparatively untaught men is considerable, and the effects produced at a wonderfully cheap rate, good.

Professional.
(*f*) Pictorial art and sculpture—
(1) Kumhar.

93. The characteristic occupation of Dusadhs is to serve as watchmen or *chaukidars*, and they rank as the most persistent criminals known to the police. We find them as village messengers (*gorait*), grooms, elephant-drivers, grass and wood-cutters, punka-coolies, and porters. They bear a high character as carriers. Some of the *chaukidars* and *goraits* hold small allotment of land rent-free in lieu of the services rendered by them to the village, but generally speaking their dissolute habits hinder them from rising above the grade of occupancy *raiyats*, and a very large proportion of them are merely tenants-at-will or landless day labourers. The Rajputs and the Tewaries and the Pathans take service as soldiers or *darwans*, and they form, so to speak, the only military class of the district.

Professional.
(*g*) Defence—
1. Dusadh.
2. Tiwari.
3. Rajput.
4. Pathan.

94. Among the Agarwalas we find the largest proportion engaged in banking, trade, petty money-lending, and similar pursuits. A few are *zamindars* and holders of large tenures, but in most cases their connection with land may be traced to a profitable mortgage on the estate of a hereditary landholder. The poorer members of the caste find employment as brokers, workers in golden and silver embroidery and servants, and they take to any respectable pursuit except agriculture.

Commercial.
(*a*) Bankers and money-lenders—
1. Agarwala.
2. Ugrakhatri.
3. Jain.
4. Gorair.

95. The Agraharis are a trading and cultivating caste who are probably related to the Agarwalas. It deserves notice that their women are not secluded as among the Agarwalas, but take part in the business of their husbands by selling rice, flour, &c. Their business is generally that of tradesmen rather than that of bankers. Most of the Marwaris, who are generally traders from Rajputana and the neighbouring districts, are bankers and traders, and belong to the Agarwal or Wal Masheuri, and similar castes. They are usually Jains in religion.

Commercial.
(*b*) Wholesale dealer—
1. Agraharı
2. Mahuri.
3. Marwari.
4. Mughal.

96. Rania and all the other castes beginning with B in this list are endogamous groups, defined more or less by their trading functions. The name is more or less associated with the sale of some kind of food-grain. If a man trades in money rather than in commodities, he is dignified by the name of *mahajan* or banker. Adh Bania is a trader in medical drugs or spices. Kasurwani, Gangohi Bania, Kasondhan, Jaunpuri, Sirbania, and Amar Banias are all sub-castes of Bania; and Khatris, a sub-caste of Rajputs, follow the trade of Banias. A *mudi* is a shop-keeper and a dealer in food stuff. The Tambulis prepare and sell betel-leaf, which they buy from the cultivators. The Pasaris are pedlers. The Sindurias are a class of Bania and sell vermilion. The Sogni or Sagan are a caste whose females attend shops for the sale of opium and its compounds, said to be kept for the purpose of attracting customers, and are believed not to be above reproach in matters of morals.

Commercial.
(*c*) Castes engaged in distributory functions—
1. Adh Bania.
2. Vaisya.
3. Baniakoth.
4. Barnawar (Baruwal).
5. Bania, Jaunpuri.
6. Bhagatia.
7. Bania.
8. Bania Ajodhbasi.
9. Bania Noniar.
10. Ban Bania.
11. Baniakali.
12. Bania Bais.
13. Bania Madhesia.
14. Bania Koran.
15. Bania Bhusandi.
16. Gangohi Bania.
17. Gandha Banik.
18. Kasurwani.
19. Khatri.
20. Kosajan.
21. Mudi.
22. Tambuli.
23. Bania Banwar.
24. Bania Kanaujia.
25. Kasondhan (a class of Bania).
26. Pasari.
27. Rastogi.
28. Sinduria.
29. Sir Bania.
30. Sogni.
31. Amar Bania.
32. Nurdha.

97. The Rostagis are engaged in selling cloth and money-lending. The Mirdhas are hawkers or falconers.

98. The Mallah is the boatman, the Manjhi a steersman or ferryman, and hence a boatman generally. Surahiya or Sorahaiya is a boating, fishing, cultivating, and labouring caste. The Beldars are a caste of earthworkers and navvies. The Binds are engaged in agriculture, earthwork, fishing, hunting, saltpetre-making, and collecting indigenous drugs. The Kahars, Musalchis and Khatwa, and Turhas are the palanquin-bearers. The Koras engage in tank-digging, road-making and earthwork, and rank next to the Beldars. The Bhistis are water-carriers. The Dafali is a seller of trinkets.

Commercial.

(*d*) Castes engaged in manual labour—

1. Mallah.
2. Manjhi.
Surahiya.
4. Bel Bansi.
5. Bind.
6. Kahar.
7. Kol.
8. Kora.
10. Musalchi.
11. Bhisti.
12. Dafali.
13. Khatwa.
14. Turha.

99. The Tatwa, or the Tanti, and Rajken are the weaver castes of Bihar. They are a functional group developed under the pressure of the natural demand for woven cloth. The Darzis are the tailors; the Dhunias the cotton carders; the Rangrez the dyer; the Laheris the lac bangle (*lah ka churi*) makers The Jolaha, both Jolaha and Jolas Tirhutia, and the Momin are the Muhammadan weaver castes of Bihar.

Artisan class.

(*a*) Workers in fabrics and dress stuffs—

1. Tatwa.
2. Tanti.
3. Darzi.
4. Dhunia.
5. Jolaha.
6. Rangrez.
7. Tirhutia.
8. Laheri.
9. Malakar.
10. Patwa.
11. Tilsaz.
12. Chalagar.
13. Churi Saz.
14. Churihar.
15. Momin.
16. Rajken.

The Malakar prepares and sells flowers, which he makes into garlands. The Patwa strings together the several parts of ornaments for wearing them. The Telsaj is a Teli. The Chapagars are the printers of cloth. The Churisaz and Churihar are the makers of *churi*.

100. The Dahiaras and Ghosis are dealers in milk and curds. The Makris are the wheat flour grinders; the Chiks and the Kasai are the butchers; the Pasis, the palmyra tree tappers and toddy sellers; the Sunris are the manufacturers and dealers in country liquors; the Kalals and Kalwars, and Hurdwaris are Muhammadan distillers and liquor sellers, and the Mathuria Telis are the oil-pressers; the Kunjras are the green grocers; the Kandus are grain parchers; and the Halwai, the confectioner. The Barais are the cultivators of piper betel, ordinarily known as *pan* (Sanskrit parna), or the leaf *par excellence*.

Artisan class.

(*b*) Workers in food and drink—

1. Dahiara.
2. Makri.
3. Chik.
4. Pasi.
5. Sunri.
6. Teli.
7. Kalal.
8. Kasai.
9. Kunjra.
10. Halwai.
11. Kandu.
12. Kalwar.
13. Barai.
14. Ghosi and Mathuria.
15. Hardwari and Bhughir.

Artisan class.

1. Dabgar
2. Chunihara.
3. Chamar. The Dhusia sub-caste of Chamar.

The Chunihara and Chamars are tanners and workers in leather. He is also a drummer and is a village functionary like the chaukidars.

The Dabgars are the manufacturers of skin or leather vessels used for ghee, oil, country saddles, and the like.

101. The Barhis are the carpenters who claim descent from the celestial architect and artificer. The Maghayas are a sub-caste of Barhis; the Mistris are the masons; the Turis, the workers in bamboo and basket-makers; the Bangars, otherwise known as the Karangas, are the basket-makers and carpenters; and the Bansphor the bamboo splitters, and the Doms the basket and mat-makers.

Artisan class.

(*d*) Workers in vegetables, wood—

1. Majhia.
2. Mistri.
3. Turi.
4. Karanga.
5. Bansphor.
6. B hi.
7. ar
8. Bari.
9. Mahili.

The Baris are the makers of the leaf platters used at Hindu ceremonies and festivals. They also make and carry torches and sometimes sell betel leaves. Their social rank is the same as that of Hajam. The Mahili is a Dravidian caste of labourers, palanquin-bearers, and workers in bamboo, who originally came from Chota Nagpur.

102. The Kamis are the blacksmiths of Nepal; the Nunia and Ayodhiabasi and Awadhia, the saltpetre-makers; the Sonar and Khagaur and Bargain, the goldsmiths; the Lohar, the blacksmith; the Thathera and Kansari and Kansabarnik, the brazier; the Kasera, the brass-founder; the Kamar, the metal-worker; the Kumhar, the potter; the Sangtarash, the worker in stone; the Kalaigar is a tinman.

Artisan class.

(*c*) Workers in mineral substances—

1. Kami
2. Nunia
3. Nowali.
4. Sonar.
5. Thathera.
6. Sangtarash.
7. Sikalgar.
8. Ayodhiabasi.
9. Awadhia.
10. Kasera.
11. Khagaur
12. Kansabarnik.
13 Lohar.
14. Kamar.
15. Kansari.
16. Kumhar.
17. Bargain.
18. Nonıar.

Kalaigar.

103. The Chabis and the Gareris are the shepherds, goatherds and blanket-weavers of Bihar; the Goalas are the great pastural caste who tend flocks and herds, roaming about from place to place, seeking fresh pasturage for their charge, and selling the milk to the Gaura, who prepares ghee, which is purchased wholesale by the *mahajans*.

The Gulgulias are a wandering non-Aryan tribe, who live by hunting, teaching monkeys to dance, selling indigenous drugs, in begging and petty thieving.

Pastural group.

1. Basarh.
2. Chabi.
3. Dhaurbi.
4. Gareri.
5. Goala.
6. Gonrhi.
7. Dusadh.
8. Damu.
9. Jat.
10 Khajaira.
11. Gaura.
12. Gulgulia.
13. Mandar.
14. Bhaut, a section of Goalas.

104. The Gonrhis are a fishing class who claim descent from Nikhad or Nishad, a mythical boatman, who is said to have ferried Ram Chandra across the Ganges at Allahabad; the Kewats also are a fishing caste, and are probably descendants of Kaibarttas; the Muriaris are a boating, fishing, cultivating caste of Bihar; the Mersikars are a low class of Muhammadans who live by snaring birds; the Tiyars are fishermen and boatmen; the Mal Paharias are a Dravidian tribe living by hunting, *jhum* and *kheri* cultivation.

Hunting and Fishing group

1. Badermara.	5. Marwari.
2. Barut-Banarwara.	6. Tiyar.
3. Gonrhi.	7. Mersikar.
4. Kewat.	8 Malphori (Mal Paharia).

105. The Abubekar is a menial servant of the Muhammadan class; the Bargahas are the Rajput domestic servants; the Bhojpurias are door-keepers; the Dhanuks are generally employed as personal servants in the households of the upper classes. Some of the Dhanuks are also cultivators. The females of this class also act as maid-servants. The Haris are a menial and scavenger class; the Kishnauths are a class of Dhanuks; the Dhobas are washermen; and the Hajjams, both Hindu and Muhammadan, are the barbers. The Halal Khors are a class of Muhammadan *mehtars;* the Jarus are a section of Hajjams; the Jaswars act as servants, syces, &c.; the Bhatiaras are a class of Muhammadans who keep inns and eating houses, and sell tobacco; the Bangalis of Jamui are a sub-caste of Bhars, who were the hereditary personal servants of the Raja of Pachete; the *mehtars* are the night-soil removers, and are a sub-caste of Doms; the Dhobi is the Muhammadan washerman; the Lalband is a farrier.

(g) Serving group including village menials.

1. Badhbansi.	10. Dhobi.
2. Bargaha.	11. Hajjam.
3 Bhojpuria.	12. Jaiswar.
4. Dhanuk.	13. Jaru.
5 Hari	14. Halal Khor.
6. Kishnaut.	15. Mehtar.
7. Abubekar	16. Bhar
8. Bangali.	17. Lalband.
9. Bhatiara.	18. Turknaua, Muhammadan barbers.

106. Bhar is a generic name of mimics, buffoons and jesters; the Hijra is a hermaphrodite; Kishanpakshi, Nat, Ramjani, Malzada are prostitutes or their sons; the Pawaria are a class of Muhammadan women who dance and sing in male costume at the birth of children in the houses of well-to-do people; the Janharis are a class of Brahman mendicants who have thrown off their sacred thread; the Jogis, Bairagis are devotees; the Gir and Giri are Mohunts; the Fakir is literally a Muhammadan religious mendicant; the Muslim is a pious Muhammadan; the Gosains are religious mendicants, the disciples of Chaitanya; the Aghoris are the lowest class of Saivite mendicants who eat human ordure, bones and filth of all kinds, and extort alms by threatening to exhibit these practices or to pollute the bystanders; the Vaishnavas live in *muths* and are followers of Hari; the Brahmacharis are Brahman religious mendicants; the Bishnuputs are a class of Vaishnavas; the Nanakshahis are the followers of Guru Nanak; the Udasin is a religious mendicant, and is a title of Brahmans and Sanyasis.

Unproductive groups.

(1) Actors and mimics—	Fakir.
Bhar.	Gosain.
(2) Dancers and singers—	Giri.
Malzadin.	Gir.
Malzada.	Jogi.
Monharia.	Ramanandi Stapadri.
Nat.	Muslim.
Natwa.	Janhari.
Bukho.	Nanakshahi.
Maraisi.	Udasin.
Hijra.	(4) Genealogists, bards—
Pawaria	Bhat.
Tawaif.	(5) Juggler—
Kishanpakshi.	Chamba.
Ramjani.	Chamma.
(3) Devotees—	Madari.
Bhola or (Bombhola).	(6) Musician—
Nath or Sannyasi.	Bajdar.
Ramik.	Dharhi.
Sadhu.	Chamar.
Aghori.	Naik.
Bairagi.	Rabi Das.
Vaishnavas.	Dhanrhee.
Brahmachari.	Gandhari.
Bishnuput.	Nagarchi.

The Bhats are genealogists and family bards. The Bhat in Bihar has the duty of marching out several miles to meet the bridegroom's procession, bearing with him a letter of welcome from the bride's father, and to conduct them to the bride's home. For these services and for reciting verses and making himself generally useful, he receives presents of money and clothes. In Bihar district the Bhats hold and make parcels of land usually about 3 or 4 *bighas* in extent rent-free under the tenure known as *bhatottar*.

The Chambas are the dancers of bears and monkeys and players on *urai;* the Madari are players on *tumri*, and snake-charmers and jugglers.

The Nagarchis are a caste of Muhammadans who act as servants to important Musalmans, and beat drums morning and evening or at weddings. The Chamars, Naiks, and Rabi Dases are beaters of tom-tom; the Bajdars are also tom-tom beaters, and the Dharhi or Dharkis are a class of Muhammadan musicians, generally women, who play, sing and dance. The men do not work, and live on their wives' earnings and on thieving. They go on distant expeditions for the purpose, and most of them have been registered by the police as suspected criminals. The Gandhari are a small caste, said to be connected with Mullas, who sing and play on musical instruments.

The occupation of the females amongst the higher classes is confined to the duties of the cook-room, and of rearing up the children, while amongst the small traders and petty agriculturists the females, in addition to this duty, generally assist their husbands in their shop-keeping business in the one case, and in the business of gathering, winnowing and harvesting the crops in the other. It is only amongst the richest and the more anglicised classes—of which, however, there are very few instances among the native population of this district—that the females may be said to have no occupation at all, except that of knitting the

garments of their male relations, in which they occasionally indulge themselves to beguile the tedious hours of an unoccupied zenanaship.

107. I regret that I have been unable to classify the castes noted in the subjoined list.

(1) Barag.
(2) Chunriá.
(3) Darmi.
(4) Dhasi.
(5) Gagori.
(6) Harewá.
(7) Kodi.
(8) Khulot.
(9) Kelni.
(10) Koshal.
(11) Biganai.
(12) Nawati.
(13) Bhowr.
(14) Nangulea.
(15) Nasal.
(16) Patidar.
(17) Parihar.
(18) Patar.
(19) Ranniár.
(20) Sinchaghat.
(21) Tholi.
(22) Usali.
(23) Bhaitwar.
(24) Dimini.
(25) Garā.
(26) Jará.
(27) Kutnoyná.
(28) Kurth.
(29) Nadá.
(30) Saidani.
(31) Sultan.
(32) Usasi.

The following table shows for Hindus striking variations as compared with the figures of 1881:—

Name of Caste.	1881.		1891.		Remarks.
	Males.	Females.	Males.	Females.	
1	2	3	4	5	6
Bind ...	4,685	5,395	2,499	2,875	
Barhi ...	18,457	13,559	14,362	15,444	
Bania ...	24,109	24,722	975	977	Bania has in 1891 been divided into several castes, hence this striking variation.
Bhuiya ...	22	30	2,329	2,617	
Vaishnava ...	1,451	1,308	656	786	
Kewat ...	933	1,386	1,561	2,317	
Kayastha ...	11,528	11,521	17,019	17,160	
Kol ...	14	17	302	310	
Kharwar ...	4	4	90	41	
Lohar ...	3,610	3,562	1,789	1,729	
Mallah ...	10,493	11,801	5,061	6,751	
Mali ...	2,907	3,230	5,348	2,400	
Sunri ...	4,587	5,022	3,150	3,249	
Teli ...	27,532	29,100	29,584	42,298	Only difference in females.
Tatwa ...	16,608	17,841	18,009	20,122	
Tanti ...	25,404	28,607	5,153	6,625	
Barui ...	6,909	7,178	...	...	
Dhobi ...	9,851	10,210	...	...	
Modak ...	7,836	8,065	...	...	
Nusiriya ...	4,758	4,611	...	...	

Head X.—Administrative.*

108. *Administration.*—In the Sadar subdivision the general instructions laid down in connection with the census operations were strictly observed, and on no points were they departed from. In the Jamui subdivision they were generally strictly observed. In the Begusarai subdivision the only point in which a departure was made, was that as the Boundary Commissioner's list was unsuitable for the purpose, the block list was taken as the correct list of villages. The Subdivisional Officer numbered each village, treating such as he approved as hamlets to main villages.

Points in which the general instructions were departed from, with the reasons for doing so.

Vide letter No. 1496J., dated 17th July 1891, from W. R. Bright, Esq., Magistrate of Monghyr.

109. The definition of a village given in the Census Superintendent's circular No. 10, dated 30th July 1890, was generally observed. Discretion was given to the Superintendents by the definition to determine what a village should be. The Jamui Superintendent reported that he considered a village or *mauza* to be what is really a village or a *mauza*, the outgrowths being shown as *tolahs* or *paras*.

Definition of a village.

110. The definition of a house as given in the second instructions to supervisors was maintained

Definition of a house.

111. The size of charges and sub-charges were as follows :—

Size of the charge or sub-charge.

Charges—

Sadar subdivision	1,559	square miles.
Jamui	1,592	„
Begusarai	769	„

Sub-charges—

Surajgarh	16	miles E. to W.
	14	„ N. to S.
Gogri	672	square miles.
Baktiarpur	168	„
Lakhisarai	80	„
Monghyr	166	„
Jamalpur	4	„
Khargpur	20	miles N. to S.
	12	„ E. to W.
Khagaria	44	square miles.
Barhiya	25	„

The Subdivisional Officer of Jamui reports that, as directed in Census Superintendent's circular No. 5, a charge was made co-extensive with a *thana*. So there were four charges corresponding with four *thanas*, exclusive of the municipality, which formed a separate charge. The sub-charges were originally intended to be a group of villages containing 5,000 houses and a circle of 500 houses, or 10 enumerators' blocks.

In the Begusarai subdivision a charge contained 18,697 houses on the average, and a sub-charge 5,609.

112. The sizes of circles in the Sadar subdivision varied much, viz :—

Size of the circle.

Surajgarh	1	to 3 miles.
Gogri	112	square miles.
Baktiarpur	2	miles.
Lakhisarai		Not reported.
Monghyr	6	miles × 6 miles.
Jamalpur	2	miles.
Khargpur	2	square miles.
Khagaria	16	miles.
Barhiya	6	„

In the Begusarai subdivision each circle contained 641 houses on the average. The Subdivisional Officer of Jamui states that a "circle was made originally to contain approximately 500 houses or less, and in no case greater. But when under instructions defining a house, the houses were renumbered, the increase was enormous, and it was considered that if the directions of circular No 5 were followed, it would practically overthrow all existing arrangements and everything would have to be done *de novo*. There was scarcely any time then. So the number of houses in a beat of an enumerator was ordered not to be more than 50, while the jurisdiction originally made of sub-charges and charges and circles were kept constant. So it came to pass one supervisor had to supervise the work of from 10 to sometimes 16 or 17 enumerators.

113. *Sadar Subdivision.*—The sizes of blocks were as follows :—

Size of the block.

Surajgarh	50 houses.
Gogri	½ of a mile.
Baktiarpur	6 *rasis* or about 240 yards.
Lakhisarai	50 houses.
Monghyr	50 „
Jamalpur	¼ mile.
Khargpur	50 houses.
Khagaria	4 *rasis* or about 160 yards.
Barhiya	50 houses.
Begusarai subdivision	41 „

Jamui.—The Subdivisional Officer says that "the size of a block was generally of 50 houses and less. In a few cases it was greater. It was owing to more houses having been

discovered at the time of testing by supervisors or that extra enumerators could not be found in this backward place to take charge of another beat when it did not much exceed 50 houses. In no case was the size of the block larger than 55 or 56 houses."

Cost of numbering of houses.

114. The numbers were marked by *geru* all over the district.

Sadar Subdivision, Surajgarh.—The numbering of houses cost Rs. 5, which the enumerators spent from their own pockets.

Gogri.—The cost was Rs. 13.
Baktiarpur.—Not ascertained.
Lakhisarai.—The cost was Rs. 3.
Monghyr.—The cost was Rs. 7.
Jamalpur.—The cost was annas 14.
Khargpur.—The cost was Rs. 20.
Khagaria.—Two and a half annas per enumerator.
Barhiya.—The cost was Rs. 5.

In the Jamui subdivision it cost nothing to Government. Calculating at the rate of one pice per enumerator, the probable cost comes to Rs. 40. It was paid by the enumerators. In the Begusarai subdivision the probable cost was not ascertained.

Permanent numbering of houses.

115. To attempt a permanent numbering of houses would, it is supposed, be futile if not impracticable. The houses are for the most part thatched, and their walls made of *tatti* or mud, requiring thorough repairs and rebuilding almost every year, and the number of houses varying rapidly in every place.

116. *Agency.*—In the Sadar subdivision the supervisors were selected from *zamindars*, *gumashtas*, *patwaris*, both Hindus and Muhammadans. In the two outlying subdivisions similar selections were made. The enumerators were generally people possessed of a very meagre knowledge of reading and writing. In the municipalities the supervisors were derived from among the Honorary Magistrates, Municipal Commissioner, pleaders, *muktears* and chief ministerial officers, while enumerators from among muktears, Court and office *amlas*, shopkeepers, *gurus* of pathsalas, &c.

Classes from whom supervisors and enumerators were derived.

117. In the Sadar and Begusarai subdivisions the work was generally willingly done by the supervisors, except in a very few instances in which a fear of prosecution induced those unwilling to work. The Subdivisional Officer of Jamui writes:—"It is generally difficult to get men to work willingly when there is no inducement for them to do so. In this subdivision it is specially rendered so, as the literate men appointed for the work had to be snatched, as it were, from their regular occupations for which they were paid. But though the people cannot be said to have done their work willingly, they did so none the less correctly, if only to save themselves from placing them within the clutches of the law or securing the disapprobation of the authorities. It is only the Government employés, the post office people, and the opium men who raised objection to act as such, but they were made to do so by their superiors, for an impression prevailed that census is the legitimate work of the Police and Magistracy and of no one else."

118. *Prosecutions, if any.*—There were no prosecutions.

Whether their duties involved any pecuniary expenditure, and how much.

119. The small expenditure on account of pen and papers was defrayed by the supervisors and enumerators. In the Monghyr Municipality some of the Superintendents and supervisors hired conveyances, the cost of which was also borne by them.

120. *Were any paid Census Officers employed*—No paid enumerators or other officers were employed.

121. *Attitude of the people.*—The people offered no opposition to the operations. At the commencement, beyond the Monghyr and Jamalpur *thanas*, the belief amongst the generality of the people was that the introduction of some taxation was under contemplation, but they were disabused of their wrong impression by explaining the real object of Government in the undertaking. The Subdivisional Officer of Jamui reports:—"The people never objected or seemed to object to the census taking place, while arrangements were being made I was informed that the Sonthals of a Sonthal *basti* in Nawadih objected to censusing them after dark, but after explaining to them personally they saw through it and seemed quite contented. Fearing any collision with the Sonthals of Chakai and Parbatpura in Jamui, as on the last occasion, I not only visited many Sonthal *bastis* with a Sonthal who was under my employ as a *guru* to 'feel' them, but gave orders to enlist as many reading and writing Sonthals as possible as enumerators of Sonthal *bastis*. By this every possible fear that Sonthals may object at the last moment was removed, and I felt much secure and relieved when instructions came cancelling the Bengal Government circular No. $\frac{3\text{-}0}{25}$ A., dated 15th September 1890, about taking census of agricultural live-stock. Though the people did not object, they could not be divested of their impression that the census had something to do with taxation, though they could not give it a due shape or form. When the renumbering of houses commenced, many people would think themselves that they had at last found out the sort of taxation that would be levied, and which is either a sort of poll tax or a revision of the *chaukidari* tax. They are too backward to be convinced of the utility of a census, or in the object Government has in undertaking it. When they stopped after tenaciously

arguing about it with an official, they stopped not so much because they were convinced that there would be no tax, but because it was utterly futile to argue, and they would have to pay whatever tax would be imposed."

122. *Results.*—The opinions expressed by the Police, the Subdivisional Officers, and other officers in charge of the census operations point to the correctness of the results, the decrease in the Surajgarh *thana* is attributed to emigration of people to Lower Bengal, while the increase in the Monghyr Municipality is ascribed partly to the establishment of Sub-Judge's Court and two new schools in the town. The Subdivisional Officer of Begusarai says that the increase seems to be a normal one, and therefore no explanation or discussion is necessary. The Subdivisional Officer of Jamui reports:—"I have very little doubt but that the present census is correctly done in this subdivision, at least so far as the numbering is concerned. This was due as much to the pains taken by the officials as also to the absence of any drawback likely to nullify a correct counting. There was no boat censusing and scarcely any marriage procession or road travelling to count, but elaborate arrangements were made to count the pilgrims only. There were pilgrims stationed at a place (not walking) which would have interfered with counting. Moreover, the details required to be all served precluded any very great mistake on this score occurring." Comparing the present results with those of 1881, "it would appear that the population in thanas Shaikhpura and Sikandra shows a decrease, while in Chakai and Jamui it shows an increase." The Subdivisional Officer cannot suggest any reason. It might have been, he says, due to emigration, or that the former figures indicate incorrect counting. In case of Chakai he is inclined to think the figures of 1881 could not be correctly taken owing to the *golmal* that took place there.

123. *Abstraction** *and Tabulation.*—In accordance with instructions I have the honour to give the conclusions arrived at from the experience gained from the working of the district office under my charge upon those parts of the compilation procedure which seem to need criticism or reform.

The greatest defects in the procedure of the compilation, as laid down in the numerous circulars issued by the Superintendent of Census Operations, seem to have arisen from a want of knowledge of the practical difficulties in the processes of abstraction and tabulation, and the concurrent connected processes and checking, and a desire to complete the work too quickly.

124. I have the honour in the first place to suggest that the period allowed for abstraction and tabulation has been shown to have been inadequate for the thorough accuracy of work, which alone gives a lasting statistical value to the results of the census. Excessive haste only gives rise to dishonest work in a hundred forms. It has been throughout my particular aim to minimize dishonest work in this office. Much strictness in this respect has caused very considerable delay. I feel sure, however, that the time has not been thrown away, and the quality of the work is sufficient justification. I would especially suggest that a longer time should be allowed for the processes of abstraction and tabulation. Eight months, I think, would not be too long. The delay in obtaining the final results would be more than compensated for by their increased value. The district staffs should be diminished correspondingly: the advantages of a small staff are patent. It is easier to supervise perfectly the work of a few than of a large number; it is easier to procure a small number of intelligent men; and it is easier to find house accommodation for them.

125. Most of the inaccuracies in the processes of abstraction and tabulation I confidently attribute to the overcrowding of the establishment at first, and the consequent confusion and want of careful systematic procedure. Supervisors should be carefully selected from among the clerks holding permanent appointments in some Government office, and who have some reputation to lose. The staff of abstractors and tabulators should be leavened with apprentices from the offices: outsiders will never take an equal amount of care and interest in their work.

126. The complicated mechanism of compilation can only be regulated by strict supervision. The number of supervisors was too large. Everything depends upon their intelligence and sharpness. With a superior class of men, who should be paid at the rate of Rs. 40 per month, half the number would suffice.

On the other hand, the number of Assistant Inspectors was too small; the work which devolves upon them is the most laborious of all; their number was quite insufficient to cope with their duties; and the result was they had to work out of office hours at their homes.

127. As regards the salary of the clerks, I quite agree with the opinion of the Superintendent of Census Operations that an increase should be made, and that a certain proportion of it should be withheld until the work is tested. If this rule of deduction be strictly adhered to, I do not think that Rs. 18 a month is too high a rate of pay. Experience in this district has taught me that this step will very appreciably increase the efficiency of the clerical staff. I approve of the plan of retaining one-third of the clerk's salary till the test is completed.

128. In all possible cases pay should be given according to piece-work. In carrying out this system a serious difficulty is experienced in keeping the accounts of clerks' work. Reform is needed here too. A system of keeping a daily record of work done should be instituted. These details might conveniently be entered in the attendance register, and checked and initialled by the several Supervisors or Assistant Inspectors, as the case may be, before leaving the office.

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* *Vide* letter No. 322J., dated 17th February 1892, from R. M. Waller, Esq., Magistrate of Monghyr.

129. The District Magistrate should have a more untrammelled control over the payment of his office according to his own discretion. The system of sending up every bill for counter-signature at head-quarters causes great delay. I would strongly advocate a different procedure. I would suggest that a carefully estimated sum should be sanctioned; monthly anything more needing further sanction, and the District Magistrate should deal with this amount as he thinks fit. Prompt payment has a most beneficial effect; delay in payment makes the clerks generally careless, and many of them deserted on this account.

130. With regard to the order of taking up the sheets for abstraction, I approve of the suggestion noted by the Superintendent of Census Operations, that the simplest sheets IV, V, VI, and VII should be first abstracted, and the training acquired upon these sheets will prepare the clerks for the more elaborate sheets to follow.

131. The test-slips should certainly be bound together, *thana* by *thana;* and when there are outposts and municipalities, by outposts and municipalities also. They must be numbered serially according to blocks; if one gets destroyed, it can be replaced immediately.

132. Special precautions should be taken to keep all the abstraction sheets of one *thana* separate by themselves. The record-room should contain a rough wooden rack for each *thana*, with ten pigeon-holes to hold the principal sheets, and the schedule books should be arranged beneath or by the side of these racks. Such details as this are not superfluous. I believe them to be almost essential. This methodical arrangement is the only oil that will make the wheels of the office mechanism run smoothly. The small cost of providing such racks would be insignificant compared with the derived benefit.

133. The tasks exacted in abstraction seem to have been fair; that on sheets I and XI might be with advantage diminished to admit of greater accuracy. These two sheets are really difficult and are all-important. I would urge the propriety of either abolishing R Forms altogether by remodelling sheet XI, so as to contain the details given upon the R Form, or else have the R Forms filled in at one and the same time with the sheet by the same abstractor. It would be more judicious in my opinion to disembarrass the office of the R Form. I found it to be a continuous source of trouble for more than one reason: it is always liable to be mislaid and to be discrepant from its companion sheet.

134. The tasks in tabulation, I would suggest, are somewhat too high. A more rigid enforcement of the comparison by the clerks *inter se* of their registers should be imposed. It is for such duties as attending to this that the staff of Assistant Inspectors was quite inadequate.

135. I think the pay of test-slip clerks should be increased to Rs. 20 a month. At the rate of two gangs per million, one test-slip clerk per gang should be sufficient, but I would recommend the employment of a supervising test-slip clerk to keep a check upon the others. Many cases of fudging in the test-slips were discovered in this office, where the sub-totals of sheet XI had been deliberately copied from those of sheet I already entered on the test-slip, and other cases where the entries for sheets II and III had been similarly copied. Frequently the totals of sheets IV, V, and VI had merely been written down from the total of sheet I without reference to the sheets. The supervising test-slip clerk would check any such offences, besides assisting the others, if necessary. He should also mark in red ink on the slips all discrepancies beyond adjustable limits for the assistance of the Inspector and checking clerks.

136. I would strongly advocate the system of retaining a body of apprentices to fill up the vacancies caused by illness or absence. Such men would readily attend the office, and should receive the pay of the absentees upon the same conditions and succeed to vacant appointments. All working off of arrears, which have the most evil effect in throwing the machinery of the office out of gear, would be thereby avoided.

137. Each day's work of a gang should be collected together by the gang Supervisors, the sheets arranged serially, and then taken to the test-slip room, where the Supervisors should obtain receipts or them from their respective test-slip clerks. Each gang Supervisor should keep a receipt book for this purpose. I would suggest that books of receipt forms should be supplied; from these sheets the test-slips should be filled in next day. The test-slip clerks will thus occupy themselves with the previous day's work of the abstractors. I disapprove entirely of the system of carrying the sheets three times a day to the test-slip room. It only creates confusion in my opinion, and gives an excuse for walking about. As soon as the test-slip clerks finish the day's work on the slips, they should make over all sheets to the record-keeper, who will then arrange them in their respective racks in serial order. If this system be carefully watched by the Inspector at intervals, there can be no excuse for the loss of sheets. I found it was the habit for one clerk to cast the responsibility of a missing sheet upon another, and so on.

138. The record-keeper's establishment is the most important in my opinion, and requires special scrutiny. I would suggest there should be one assistant record-keeper for each million inhabitants, besides the record-keeper. There is ample work to occupy them.

139. I would suggest that a Deputy Superintendent from head-quarters should at an early period visit each district office to view the arrangements and make useful suggestions as to the disposition of the various rooms and furniture.

140. To prevent waste of blank sheets and all kinds of registers and forms, I would suggest that the assistant record-keepers should be provided with receipt books, in which to enter all forms supplied to Supervisors, Assistant Inspectors, and test-slip clerks.

141. Adjustment will always be necessary. The adjustment of sheets XI, X, and IV present the greatest difficulties, and the strictest scrutiny should be observed to see that the alterations have been correspondingly made upon each of the sheets. I would employ a

specially trustworthy man for the supervision of adjustments: it is quite impossible for the Inspector, with his multifarious duties, to devote sufficient time to this department of the work. I would advise the employment of special clerks to compare castes and sub-castes on sheets IV, X, and XI simultaneously with abstraction.

The limit of adjustment should never exceed one per cent. All sheets which exceed in error this ample limit should be marked by the supervising test-slip clerk, and a tick placed opposite the name of the abstractor for every such sheet in a book kept for this purpose. Rewards should be granted upon the basis of his account.

142. Reabstraction should be avoided, unless absolutely necessary. I am of opinion that the system of checking from the books themselves is preferable and saves time. Reabstraction has in my experience been often worse than the original abstraction, and it necessitates much more labour. If more than one sheet requires reabstraction, the book must pass from hand to hand; whereas if the check be made straight from the original schedule book, it frequently happens that by one reference more than one sheet can be corrected. This checking work, like adjustment, should be entrusted only to responsible men, who should work within view of the Inspector. They should always enter at the foot of the test-slip what sheets had been thus checked by them, and affix their signatures; otherwise the system will result in great abuse.

143. With regard to the test-slips, I would suggest that the summary of totals by religions in the lower left hand corner is useless and should be omitted. In the comparison between II and X, "Literate" should be further subdivided into "English" and "Other languages." In the comparison of sheets I and III the age-period 0-4 should be omitted. This age-period does not occur elsewhere on the test-slip. If it be retained here, it should be shown on sheet II as well. There should be a space in the lower left hand corner for the signature of the test-slip clerk. The supervising test-slip clerk should write his initials beneath this.

144. Passing on to the several abstraction sheets, I beg to propose the following alterations, which have appeared during the working of this office to be most expedient:—

Sheet I.—Civil condition should be entered in the same order as on the test-slip—Single, married, widowed. At the end of each age-period, as required for the purposes of the test-slip, should be entered "Total, 0-9," "Total, 10-14," &c. A clearer space should be left for "Religion" to be entered in.

Sheet II.—I would suggest that the column "Literate" should be further subdivided into two—"English-knowing" and "Other languages." In the case of sheet X "English-knowing" is separately shown, but it is shown on no other sheet: there is no means therefore of checking these very important figures. The alteration suggested would supply a satisfactory check.

Sheet III.—Those "dependent" for their livelihood upon others are not shown on this sheet. I beg to urge the value and interest statistically of this information. The sheet would conveniently be ruled with a separate column for "dependents." This change would not make the sheet too difficult, and would undoubtedly be an improvement.

Sheet IV.—The total for each religion should be shown.

Sheets V and VI.—Both these sheets are extremely simple. They serve well as a training ground for the clerks, and had better be kept in their present condition.

Sheet VII.—I am of opinion that infirmities by occupation should also be noted.

Sheet XI.—The arrangements of this sheet seem very inconvenient. Totalling by age-period should be effected by vertical lines. A suggestion has been made above that R Forms should be abolished.

L. A.—Reg. No. 2815J—40—16-7-95.

DISTRICT CENSUS REPORT.

No. 734J., dated Bhagalpur, the 29th April 1892.

From—A. A. WACE, Esq., Magistrate of Bhagalpur,

To—The Superintendent of Census Operations, Bengal.

I HAVE the honour to submit the report on the results of the recent census in this district, called for in Bengal Government, Financial Department Circular No. 6T.F., dated 3rd October 1891.

REPORT ON THE CENSUS OF THE DISTRICT OF BHAGALPUR, 1891.

HEAD I.—EARLY HISTORY, &c.

1. THE early history of the Bhagalpur district is not of much relevancy to the examination of the results of the recent census, inasmuch as there have been no changes of importance since the census of 1872. In Muhammadan times, the district formed part of the *Sarkar* of Monghyr, and in the early days of the English rule, before the assumption of the *Dewani*, was under the charge of the supervisor of Rajmahal. The district lay almost entirely to the south of the river, and its southern and eastern boundaries appear to have been indefinite. The district of Monghyr was separated from Bhagalpur in 1832, and the Sonthal Parganas in 1855. Additions were made from time to time from Tirhut to that part of the district which lay north of the river, the principal additions being made in 1864. Since that year, the changes of jurisdiction affecting the district have not been of much importance. Bounded as the district is by the Nepal terai on the north and the Sonthal Parganas on the south, it is to be expected that there should be a large aboriginal element in the population. This proves to be the case. Amongst the most numerous castes are found those of the Musahars, the Dusadhs, and the Chamars—castes, which consist almost entirely of Hinduised aborigines. It has also been suggested that the large number of Rajputs and Goalas which are found in the district, are descended from ancestors who were promoted into Hinduism, either on account of their wealth, or on account of their connection with the cow.

HEAD II.—MOVEMENT OF THE POPULATION.

2. The population of the district, which was recorded as 1,824,738 in 1872 and as 1,967,635 in 1881, has now risen to 2,032,696, an increase of 11·3 per cent. since 1872, and of 3·3 per cent. since 1881. In my preliminary report No. 348G., dated 20th April 1891, written when I had only the *thana* totals, I touched on the causes which had probably contributed to the increase or decrease in each, and I have little to add. The population of the *thanas* surrounding the head-quarters of the district, appears to have been either stationary, as in the case of Colgong, or diminishing, as in Sultanganj, Behipur, and Amarpur. The population of the Bhagalpur *thana* has increased very largely, and after making allowance for a contraction of municipal boundaries and an adjustment of jurisdiction between the Sadar *thana* and Sultanganj, it is only reasonable to infer that there has been a set of the tide of population towards Bhagalpur, either for employment or for access to markets, checked at the outskirts of the town by the incidence of municipal imposts.

3. There are no mining centres in the district, and such immigration as there is from the adjoining districts is temporary and comes in for a harvest which had been finished before the census was taken.

Head III.—Varying density of the Population.

4. The subjoined table shows the density of the population in each *thana* in each of the years of census:—

Thanas.	1872.	1881.	1891.
1	2	3	4
Bhagalpur ...	908	885	967
Sultanganj ...	447	597	559
Colgong ...	396	461	464
Behipur ...	403	551	534
Amarpur ...	542	709	493
Banka ...	518	379	662
Katauria ...	145	145	215
Kishanganj ...	378	370	342
Madhipura ...	500	511	525
Supaul ...	486	520	585
Bangaon ...	552	565	620
Pratapganj ...	323	350	395
Total ...	422	466	481

5. The great decrease noticeable in Amarpur somewhat puzzles me, for most of it is highly cultivated and healthy. It will be noticed, however, that against the decrease here has to be set an increase of 283 in Banka and 70 in Katauria, so that changes of jurisdiction of *thanas* which have been made since 1881 probably account for it chiefly. Amarpur has made over some very large villages to both Banka and Katauria.

Head IV.—Religion.

6. The table below shows the proportions in which adherents of the main religions vary in each *thana*:—

Population of the District Thana by Thana.

Thanas.	Hindus.			Muhammadans.			Sonthals.			Others.		
	1872.	1881.	1891.	1872.	1881.	1891.	1872.	1881.	1891.	1872.	1881.	1891.
1	2	3	4	5	6	7	8	9	10	11	12	13
	Per cent.	Per cent.	Per cent.	Per cent.	Per cent.	Per cent.	Per cent.	Per cent.	Per cent.	Per cent.	Per cent.	Per cent.
Bhagalpur	79·6	79·8	79·7	20·1	19·96	20·13	...	...	...	·3	·24	·17
Sultanganj	87·4	87·6	88·53	12·6	12·4	11·47	...	...	...	...	...	...
Colgong	89·3	88·0	86·96	8·6	8·6	9·1	...	3·2	3·94	2·1	...	...
Behipur	89·1	89·1	89·63	10·9	10·9	10·37	...	...	...	...	...	...
Amarpur	91·2	92·3	92·94	8·6	7·7	6·66	...	...	·40	·2	...	...
Banka	89·6	92·	87·24	6·5	6·4	9·16	...	1·05	3·3	3·9	·55	·30
Katauria	89·13	86·15	87·73	3·07	3·9	3·32	.	7·8	7·85	7·80	2·15	1·10
Madhipura	94·	94·	93·4	6·	6·	6·6	...	...	...	...	...	...
Kishanganj	92·8	92·5	93·3	7·2	7·5	6·7	...	...	...	...	...	...
Supaul	91·	90·6	90·06	9·	9·4	9·94	...	...	...	...	...	...
Bangaon	89·20	89·10	88·70	10·80	10·90	11·30	...	...	...	...	...	...
Pratapganj	89·9	89·6	89·02	10·1	10·4	10·8	...	...	...	...	...	...

7. Proselytism does not exist in the district. The relative numbers of Hindus and Musalmans are practically the same as they were in 1872 and 1881. The steadiness of the proportions seems to me to bear testimony to the comparative accuracy of the census. The

variations in the *thanas* of the Banka subdivision are probably due to the causes mentioned in noticing the changes in the density of population. Even allowing for these, there is an apparent diminution of the Hindu element in Banka, but this is also noticeable in Colgong, and the cause of this is obvious. In both *thanas* there are large numbers of Sonthals who have in some minor matters adopted Hindu views. They abstain from eating fowls and call themselves Sat Sonthals. In 1872, the bulk of these people were, we know, enumerated under the heading 'others.' In 1881 they were classed as Hindus; even those who were not reformed Sonthals were half inclined to call themselves Hindus again; but we discouraged this pointing out that though they had adopted some Hindu tenets their religion was quite different. I discussed this with them in many villages, and encouraged them to pride in being Sonthals. These remarks apply in a less degree to the Katauria *thana*. In Sultanganj and Kishanganj there appears to have been a slight increase of the Hindu element and a corresponding decrease in the Muhammadan element. These changes are due to slight alterations in *thana* jurisdictions, and not in any degree to changes of faith.

8. I am indebted to Babu Girendra Nath Chatterji, Deputy Magistrate, for the following remarks on the Hindu sects in the district:—"The two principal Hindu sects in this district are (1) Sakta, (2) Vaisnava, but it appears that the distinction between these two principal sects of the Hindu religion was not clearly understood by the *char* people and by the people living in the interior of the district, and also by the enumerators who censused them. Persons who do not eat fish or meat were classed as Vaisnavas, and those that take them were returned as Saktas. This distinction is faulty and does not give correct figures.

"The Saktas are divided into two principal classes—(1) Vamachari, (2) Dakshinachari. The Vamachari people are few in number, while the followers of the second sect are very large in number. No new sect has grown since 1881.

"Kabirpanthi is the principal sect among the Vaisnavas here. These Kabirpanthis are divided into several classes. Sibnaraini is a sub-sect under the head Kabirpanthi. The followers of this sect do not recognise any distinction of caste, and freely mix with the people forming the community. Hindus of the lower classes belong to this sub-sect of comparatively recent origin." Of pilgrimages the same officer writes: "There are 5 sacred places in this district where pilgrims come in very large numbers, viz.—

"1. Singeswarsthan in Madhipura, 2. Mandargiri in Banka, 3. Bateswarnath in Colgong, 4. Gaibinath in Sultanganj, 5. Dhankundnath in Banka.

"Large fairs are held at each of these places especially at the two first." These pilgrimages, he thinks, keep alive the religious feelings of the Hindus, but I do not suppose they affect permanently the population.

Head V.—Infirmities.

9. The following table illustrates the prevalance of infirmities in the *thanas* of the district:—

Thanas.	Thana population.	Insane.				Blind.				Deaf and Mute.				Lepers.			
		Total No.	Percentage on thana.	Percentage on Hindus.	Percentage on Muhammadans.	Total No.	Thana percentage.	Percentage on Hindus.	Percentage on Muhammadans.	Total No. in thana.	Percentage on thana.	Percentage on Hindus.	Percentage on Muhammadans.	Total No. in thana.	Percentage on thana.	Percentage on Hindus.	Percentage on Muhammadans.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18
Bhagalpur ..	175,040	24	·013	·012	·017	291	·166	·171	·014	198	·113	·116	·099	82	·046	·043	·039
Sultanganj ...	92,278	7	·007	·007	·009	175	·189	·192	·16	145	·157	·168	·066	43	·046	·045	·056
Colgong ...	191,459	32	·011	·017	·011	427	·223	·236	·167	368	·192	·208	·104	118	·061	·063	·046
Behipur .	93,502	15	·016	·015	·0206	206	·220	·225	·165	142	·151	·144	·21	47	·050	·05	·051
Banka ..	163,459	16	·009	·011	·02	260	·159	·164	·160	265	·162	·156	·24	158	·096	·10	·07
Amarpur ..	145,032	15	·010	·009	·0103	328	·226	·229	·196	341	·235	·23	·18	92	·063	·06	·103
Katauria ...	114,859	17	·014	·015	·078	124	·107	·118	·77	122	·106	·108	·21	68	·059	·061	·105
Madhipura ...	287,322	17	·005	·005	·005	177	·061	·059	·090	196	·068	·0707	·031	53	·018	·013	·031
Kishanganj ...	125,175	15	·012	·0102	·035	113	·090	·088	·119	109	·087	·08	·083	64	·051	·048	·071
Supaul ...	346,860	28	·008	·008	·005	294	·084	·084	·86	463	·133	·13	·095	76	·021	·016	·002
Bangaon ...	163,008	25	·015	·016	·005	196	·120	·114	·195	258	·158	·16	·11	106	·065	·062	·081
Pratapganj ...	134,702	16	·011	·125	·006	90	·067	·697	·04	229	·170	1·72	·15	24	·017	·018	·013
Total ...	2,082,606	227	...	...	...	2,681	...	...	...	2,836	...	...	...	931	...	...	...

NOTE.—The totals in columns 3, 7, 11 and 15 do not correspond with the figures in the Census Report, which are as follow:—

Insane	225	Deaf-mute	2,828
Blind	2,700	Lepers	932

This statement does not appear to warrant any particular inferences. It will be seen that the Colgong *thana* appears to be most subject to infirmities generally: it heads the list in blindness and stands high for other infirmities. Why this should be so I cannot say. As regards leprosy, it was understood by the enumerators that they were not to class persons afflicted with leucoderma as lepers. It is generally believed both by Hindus and Musalmans that leprosy is caused by eating bad fish and beef, and it is said that butchers are exceptionally liable to the contagion. In Colgong *thana* much fish is consumed, but on the other hand in the three *thanas* which have more leprosy in them than Colgong, fish is much rarer. The proportion of leprosy between Hindus and Muhammadans hardly varies.

Head VI.—Education.

10. The subjoined tables deal with the educational statistics of the census:—

Education by Religion and Age.

Males.

Religions.	Sex Total.			0—14 years.			15—24 years.			25 years and over.		
	Total population.	Pupils under instruction.	Percentage.	Total.	Pupils.	Percentage.	Total.	Pupils.	Percentage.	Total.	Pupils.	Percentage.
1	2	3	4	5	6	7	8	9	10	11	12	13
Hindu	803,831	6,679	·74	372,486	5,540	1·48	124,254	982	·79	399,091	147	·037
Musalman	96,152	996	1·03	40,511	785	1·93	12,998	196	1·5	42,643	15	·035
Christian	300	67	22·3	130	57	43·8	41	6	14·6	129	4	3·1
Sonthal	11,140	2	·01	5,358	2	·03	1,603	...	...	4,125	...	...
Jain	247	10	4·04	56	7	12·5	63	1	1·58	128	2	1·5
Buddhist	25	...	...	...	...	...	3	...	...	22	...	...
Brahmo	33	3	9·09	16	2	12·5	5	1	20	12	...	...
Jew	5	...	...	1	...	...	1	...	...	3	...	...
Sikh	1	...	...	...	...	...	...	...	...	1	...	...
Dhangar	59	...	...	33	...	...	10	...	...	16	...	...
Kol	857	...	...	399	...	...	108	...	...	350	...	...
Paharia	209	...	...	96	...	...	32	...	...	81	...	...
Total ...	1,004,865	7,757	·77	419,086	6,393	1·52	130,178	1,196	·85	446,601	168	·03

Females.

Religions.	Sex Total.			0—14 years.			15—24 years.			25 years and over.		
	Total population.	Pupils under instruction.	Percentage.	Total population.	Pupils under instruction.	Percentage.	Total population.	Pupils under instruction.	Percentage.	Total.	Pupils.	Percentage.
1	2	3	4	5	6	7	8	9	10	11	12	13
Hindu	915,528	146	·01	362,621	133	·03	135,991	7	·005	416,916	6	·001
Musalman	99,439	28	·02	38,543	23	·05	14,717	1	·000	46,179	4	·008
Christian	236	30	12·7	78	22	30·5	47	6	12·7	117	2	1·7
Sonthal	11,301	...	...	5,562	...	...	1,822	...	...	3,917	...	...
Jain	131	...	...	44	...	...	21	...	...	66	...	...
Buddhist	...	...	...	...	...	...	...	...	...	...	...	...
Brahmo	17	4	23·5	7	4	57·1	3	...	...	7	...	...
Jew	10	...	...	4	...	...	1	...	...	5	...	...
Sikh	1	...	...	...	...	...	...	...	...	1	...	...
Dhangar	75	...	...	3	...	...	18	...	...	19	...	...
Kol	898	...	...	423	...	...	122	...	...	353	...	...
Paharia	195	...	...	95	...	...	30	...	...	70	...	...
Total ...	1,027,831	208	·02	407,409	182	·04	152,772	14	·009	467,650	12	·002

The enumerators entirely failed to understand the distinction between literate persons and persons under instruction. In spite of the known increase of education, the latter are returned as only 7,965 against 15,909 in 1881, while our departmental returns of 1891 give them as 21 958. The number of literates has doubled in the decade, and many of the

53,948 in this class were, of course, really pupils This is shown by the statistics given in the table below, which have been taken from the departmental reports :—

Educational statistics for Census Report.

	All religions.			Hindus.			Muhammadans.			Christians.			Others.		
	Males	Females	Total	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
1872 { Literate	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
{ Under instruction ...	1,745	11	1,756	...	...	...	...	...	...	...	...	...	...	...	...
1881 { Literate	25,132	869	26,001	22,466	641	23,107	2,520	127	2,647	123	96	219	23	...	23
{ Under instruction ...	15,564	345	15,909	13,897	196	14,093	1,571	73	1,644	87	74	161	8	...	8
1891 { Literate	53,027	920	53,947	48,256	721	48,977	4,461	91	4,552	133	96	229	15	1	16
{ Under instruction ...	7,757	208	7,965	6,679	146	6,825	996	28	1,024	67	30	97	2	...	2
As per our Annual Returns	21,480	478	21,958	...	...	18,761	...	...	3,055	...	...	63	...	...	79*

* Includes 15 Brahmos.

The Muhammadans appear to have kept pace with the Hindus in availing themselves of instruction; but things really are not, I fear, what they seem. The ratio of Hindu literates and pupils is kept down by the enormous number of the poorest classes who never think of education. If we could draw the line for each religion at the status which the lowest Muhammadans represent, we should, I think, find that Hindus have the better of the Muhammadans.

Head VII.—Language.

11. No changes have arisen in the languages and dialects of the district.

Head VIII.—Castes.

12. Two hundred and forty-three castes have been recorded of the Hindus of this district, 66 of the Muhammadans, and 7 of other religions. We will take up the Hindu castes first. Many sub-castes have been by mistake recorded as separate castes, *e.g.*, Tewari, Pande, and Sarbaria have been added as separate castes. Besides Brahman, very small numbers have been returned for these sub-castes, showing that the bulk of them have been incorporated into the main caste, Brahman. In the list of castes prepared according to social precedence, an attempt has been made to arrange all those sub-castes under their main heads. A few races and professions have been confounded with castes, *e.g.*, Marwari, Bengali, Jonepuri, Khas Nepali, Khawas, Kasbi, Darzi, Kamkar, Mistry. The races consist of many castes and the professions are not confined to any particular people. The figures against these are misleading, *e.g.*, only 82 persons are shown as Bengali, which is far from the fact. Chhatri and Kshatriya have been shown as separate castes, but in reality both words imply the same caste differently pronounced. The same remarks apply to Sindoria and Sinduria.

13. In Appendix A the castes have been arranged in the order of social precedence. There has been considerable difficulty in making this list. The traditional fourfold classification of Manu no longer exists. A large number of mixed castes have arisen in their place, consisting of all sorts of crosses. Their origin is differently related in different books, and all sorts of expedients are resorted to, to fabricate a high pedigree for a rich man who cares for it. The recent movements of the Kayasthas and Jugis to assume the sacred thread are cases in point. In short, besides the highest and lowest members of the caste system, the intermediate classes are far from recognizing any superiority in each other. With the spread of western influence, the aristocracy of riches are occupying the place of the aristocracy of birth. Amidst all this confusion there are three very well-defined strata discernible to separate the several groups of castes, and I have taken them as my basis in preparing this list; *e.g.*, the superior castes (generally known by the term *dwija*) invariably wear the sacred thread, some after a full ceremony of *upanayan* before marriage, some at the time of marriage. Those castes who do not assume the sacred thread are again divided into Sat-Sudras and Nich-Sudras. From the hand of the first, Brahmans will take water, and their ceremonial observances are performed by the aid of Brahman *Purohits* (though of a lower order). But from the others no Brahman will take water, and to the orthodox their touch is pollution. The list is therefore perfect so far, and within these divisions the castes have been arranged as recognized near the Sadar subdivision, but I understand there is no uniformity of principle in this arrangement. Then there are some castes who do not recognize the caste system at all, *e.g.*, Brahmachari, Bairagi, Kabira, Nanakshahi, Sadhu, Sannyasi, &c. These are recruited from all castes, and many take the vow of celibacy. But when they have a family they are not allowed into their original castes, and hence form new heterogenous castes of themselves, and call themselves according to the original title of their progenitors. These have been shown separately in the list.

14. Appendix B shows the names of some of the most numerous castes and their numbers recorded in 1881 and 1891. Taking the castes separately, we find that the Goalas (or Goars or Gops) are the most numerous in this district. They number 376,088 amongst a total

population of 2,032,696, of which Hindus make 1,811,359. In other words, they make up about 19 per cent. of the total population and 21 per cent. of the Hindu population of the district. They generally prevail in North Bhagalpur, especially in Madhipura and Supaul Subdivisions. Their caste occupation is rearing cows, but in addition a large part of them engage in agriculture and are generally occupancy *raiyats*. Many of them are considerable *zamindars*. They recognize three local groupings—the Majrauthi, the Kishnauti and the Dahiara. The first and second will on no account mix water with milk, and hence do not prepare *Dahi* or *Chhana* (cheese). These are only made by the last section. The second section claims special estimation as being the direct descendant of the milk-maids of Brindaban, whose intrigues with Krishna form the subject of so many popular traditions. Another sect of the caste, called Bargowars, are generally cultivators. Like many of the middle castes of Bihar, the Goars allow widow-marriage according to the *sagai* or *chumán* form. Any children of the dead husband find protection with their father's relatives, *e.g.*, uncle, &c. Brahmans take water from their hands, and the caste is held higher in Behar than in Bengal. In 1881, this caste numbered 343,830 souls against 335,137 in 1872. This shows that the increase in their population has been more rapid in the last decade than in the decade preceding it.

15. The next in numerical importance comes the Dhanuk (literally an archer); they are generally servants and cultivators allied to the Kurmis, Koiris and the like, who form the agriculturist class in Bihar. The Dhanuks are divided into the following exogamous sections: Jaiswar, Magahya, Kewat, Silhotia, and Tirhutia. They are generally occupancy *raiyats*. They form about 6 per cent. of the total population, and 7 per cent. of the total Hindu population of the district. Like the Goalas, they have multiplied more rapidly in the last decade than in the previous one. They allow widow-marriage.

16. Next in numerical strength, but much higher in the social scale, come the Rajputs. In the present census their number comes up to 61,485 against 60,491 in 1881, and 52,579 in 1872. But in the present census *Chhatris* have been separated into a different caste, numbering about 19,000. If this is added to the main body of Rajputs, the castes show the same increase as we find in the other castes. The Rajputs claim descent from the warrior caste of Manu. They wear the sacred thread, but in Bihar have long given up their military habits and have taken to agriculture. They are generally distinguished from other Biharis by their high-spiritedness, which in many cases degenerates into turbulent spirit. They are generally land-holders and occupancy *raiyats* in Bihar. They are subdivided into many sects which generally refrain from taking cooked food from one another. This has given rise to the native proverb (*Barah Rajput, terah handi*), meaning that 12 sections of Rajputs require 13 different cooking vessels. Some of these are Aksaria, Banodhia, Chandra Bansi, Surya Bansi, Agnikulas, &c. Many lower castes also are said to claim Rajput descent under the title of Singh (literally Lion), and might have returned themselves as Rajputs. This caste forms 3·5 per cent. of the total population and about 4 per cent. of the Hindu population of the district. Widow-marriage is not allowed. Infanticide also has utterly ceased.

17. The next in number are the Brahmans, forming about 3·5 per cent of the total population. They head the list in social position. Their traditional occupation is that of a priest, but they now largely work as Government and *zamindars'* servants. In Bihar they have not the objection of their brethren in Bengal about holding the plough; so here they are mostly cultivators and many of them are big *zamindars*. The following sections of Brahmans are prevalent in this district:—the Maithil, the Kanaujia, the Sarberya, the Gaura and the Sakadwipi. Situated as Bhagalpur is in the borderland of Bengal Proper and Bihar, it is not surprising that the Maithil and Gaura will dwell here equally. The Kanaujias who dwell here mostly, trace their birth to some invalid sepoy in the army to whom the East India Company granted *jagirs* in old days. The Maithil Brahmans generally officiate as priests, not only in their own sections but in other sections also, who being cut off from their own country cannot procure the attendance of their family priests. A part of them also act as priests of many well-to-do lower castes, but these are looked down upon as Barna Brahmans. The Sakadwipi Brahmans follow the profession of medicine, and are said to have emigrated from Ceylon after the victory of Rama. The Brahmans of Bihar are not so much in ascendancy over the other castes as they are in lower Bengal. But this is natural considering that the Buddhists, the Jains, and the Muhammadans flourished here within quite historic times, and broke down the Brahmanical system very materially. The Kanaujias and Sarberyas both bear the same titles (Pande, literaly a learned man; Dobe, one learned in two Vedas; Chaube, one learned in four Vedas; Tiwari, &c.). But they do not intermarry with each other. Sarberyas are looked down upon by Kanoujias as living on the other side of the *sarju* (Sarberya-Sarju paria). The Maithils have a very convenient system for arranging marriages, something like the Egyptian marriage market. Twice or thrice in the year in the marriage season a *mela* is held in district Darbhanga, where all respectable families having marriageable children will send agents and settle the preliminaries. This removes the difficulty of having to hunt out brides or bridegrooms of equal respectability, which has given rise to the caste of Ghatak or professional matchmaker in Lower Bengal. Polygamy prevails amongst the Maithils.

18. The next in number are the Musahars. They are the lowest in the social scale. Various theories have been set on foot as to their origin. The derivation of the name itself has given rise to much controversy, some saying they are Musahars or rat-takers, some saying they are Masurhera or flesh-seekers. But such topics are unprofitable in a report like this, and have very little bearing upon the social habits of the caste itself, as they show little partiality towards the animal in question. The Musahars are not

allowed to dwell in the same *basti* with other castes, and in the north generally dwell on the outskirts of the village in a separate *basti*, where they eke out a scanty subsistence as day-labourers, and by doing many uncleanly services which no other caste would perform. They form a little more than 4 per cent. of the present population of the district. In 1881 their number was 79,584 and in 1891 it was 86,288. This shows an increase in their number, and is due to the fluctuation in population. The caste is held in very low esteem, and many of them are ashamed to confess their real caste. The same may be said about Chamars, Kahars, Doms and Dosadhs, who occupy much the same position in social estimation.

19. The Jolahas have been shown both as Hindus and Muhammadans, but most of them are of the latter persuasion. They generally act as weavers, but add to the daily decreasing profits of their trade by other occupations, *e.g.*, cultivation, daily labour, &c. Their number is shown as 86,719 against 22,000 recorded in 1881. But this abnormal increase is easily explained away. Many Tantis and Tatwas, which are the same caste under a different designation only, have returned themselves as Jolahas this time. Taking the three names together, we get 100,541 against 86,675 of 1881, and this shows only an ordinary increase.

20. Telis, the oilmen, are next in number. Tilis, a different caste, are very analogous. But in Bihar a Brahman never takes water from any of these. They allow widow marriage. But the richer families are adopting more orthodox ways. It is said rich Telis adopt the more respectable title of Tilis. Now that machine-made oil is displacing the oil from the primitive *ghanis* (oil-presses), many Telis have taken to cultivation.

21. The Koiris generally engage in agriculture. Most of them are occupancy *raiyats;* the poorer part work as day labourers and domestic servants. Their number amounts to only 77,125 against 82,302 in 1881, and 81,117 in 1872. The agreement of the figures of 1881 and 1872 proves that there is some mistake in the recent enumeration. The mistake might have arisen from a confusion between Koiris and Kewats, who are a kindred caste, and whose number is shown as 55,214 against 35,516 in 1881, giving an increase of 55 per cent. As a fact, it is as well known that the Koiris have not at all diminished in number as that the number of Kewats has not increased so largely.

22. Similarly, there has been a decrease in the number of Kurmis according to the present census, which is contrary to common experience. But in this case there seems to have been a confusion between Jaiswar Kurmis and Dhanuks. According to an ancient custom noticed even by Buchanan, poor Jaiswar Kurmis generally go by the name of Dhanuks. It is very probable that this sect has been returned as Dhanuks in the present census and as Kurmis in 1881. This will also explain the more rapid multiplication of Dhanuks during 1881-91 than during 1872—81, as remarked in paragraph 15.

23. The Babhans are an influential class in Bihar. Many of them are *zamindars* and tenure-holders, and the bulk of them are occupancy *raiyats*. They are said to have been originally sham Brahmans created by the minister of King Jarasandha, to meet the large demand of 14 lakhs of Brahmans to officiate in his *Rajsuya* ceremony. They are divided into the following sections: Bhuinhar, Donwar, Maghaya and Pachhima. Their common titles are Rai, Thakur, Singh, &c. They have thriven well during the last decade, increasing by about 17 per cent.

24. The Kumhars (Kumbhar, Kumbh-kar) supply earthen pots both for ceremonial and cooking purposes. Every Hindu family requires their assistance very frequently. The profession is not liable to competition of foreign markets, as earthen pots are not easily portable from distant lands. Nay, modern science has not yet discovered any improvement in the art of pot-making as practised in this country from time out of memory. For these reasons the Kumhars have flourished in their pristine occupation. They have multiplied by more than 30 per cent. in the last decade. They are equally distributed in all parts of the country.

Hajjams (Napit, Osta, Thakur, Naua) act the same as barber-surgeons of medieval Europe. There are Muhammadan Hajjams also called Turk Hajjams. But a Hindu Hajjam does not commonly object to shave Muhammadans. Their number also is shown as less in 1891 than in 1881. It cannot be said exactly whether this is really the fact. They are suspected to be stationary in number, but that they are really decreasing in number is open to serious doubt. It is more probable that there has been some confusion between this caste and the Naiyas, returned at 2,905 souls. The Hajjams are in many parts of the country called Nauas (a corruption of Napit apparently). Either this caste, Naiyas, include many persons who are really Hajjams and who returned themselves as Nauas, or in 1881 many Naiyas were wrongly included in the caste of Hajjams, being understood as Nauas, or more probably both these processes may have been at work.

25. The term Baniya (literally, a shopkeeper) includes many different castes who occupy very varying positions in the social estimation. The Bais Baniya and Kaswar Baniya wear the sacred thread and from their hands the Brahman takes water. They claim to be the descendants of the original Vaisya, the third in the Manovic system. But from the Sutia Baniya, the Banswal, the Nania, the Raniar or the Barnawar, no Brahman will accept water, and they are considered as rather low castes. The former more generally engage in agriculture, and the latter in shopkeeping. The term Baniya is more a profession than a caste. This is the reason, think, why the number of this caste has been recorded as less in 1891 than in 1881. The returns of the recent census seem to be more accurate, as it is believed that in 1881 many shopkeepers who belonged to other distinct castes entered themselves as Baniyas.

26. Kalwars and Kalals are the distillers of Bihar. They are a despised people, but the exclusiveness of their trade and its increasing profits have made many of them very rich. A big *zamindar* of this caste has risen to be a Rai Bahadur; but failing to get sufficient respect in society, now affects European manners, and is at present in England. This caste also shows some decrease in number, but there seems to have been some mistake with Kharwars, an analogous caste, who are shown as having increased from 9,000 to 19,000 in 1891. A part of it may be due to the unwillingness of the people to return themselves in this low caste, as remarked in paragraph 18 also.

27. Of the Muhammadan castes, Sheikhs comprise more than 98 per cent.; Jolahas, Momins, Kunjrahs, and Dhunias are the only other considerable castes. The remaining 60 castes number only a few hundreds at the most. They are mostly functional. Some Hindu castes have got mixed in the list, *e.g.*, Agarwala, Baidya, &c. The increase or decrease in the Muhammadan population as a whole has been already discussed in the report on religion. The caste tables of 1881 do not give details as to any of the Muhammadan castes given this year, so no comparison can be instituted. The occupations followed by the castes will be entered in the column of remarks in Appendix A, part II.

28. Sonthals are an interesting caste to ethnological scholars. Their number was shown as 16,468 in 1872, 42 only in 1881, and 50,063 in 1891. Evidently the figures of 1881 are incorrect; they were perhaps returned mostly as unspecified. There is no reason to suppose that their number is at all decreasing. The discrepancy between the figures of 1872 and 1891 rather represents that many Sonthals have been absorbed in other Hindu tribes. The Sonthals flourish in the Banka subdivision and in *thana* Colgong in the Sadar subdivision. They ordinarily style themselves Manjhi, and live upon agriculture and also work as day-labourers.

29. These are the only castes who number more than 20,000 in the district, *i.e.*, who are more than 1 per cent. of the population. Remarks upon other castes have been made in Appendix A.

Head IX.—Occupations.

30. Of the occupations of the district, that of agriculture, Class B in the printed table, stands first in number as well as in importance. Almost all the higher and middle class castes engage in this pursuit, and many of the lower castes and the poorer portion of the middle class castes are field-labourers. Unlike Bengal proper, in Bihar Brahmans, Babhans and other higher castes do not think the occupation derogatory to their social dignity. It may be remarked that the word Aryan is commonly derived from this occupation of agriculture, and might have, in ancient times, distinguished the nomads who did not know the use of agriculture from their more advanced brethren. This primitive instinct may have been sharpened in Bihar by the great fertility of the soil and the easiness of irrigation. Pasture, as an exclusive occupation, is practised by few. The goalas mostly keep cows, bullocks, and buffaloes. The cows give milk which is sold, but the bullocks are employed in tilling the land, which the bulk of the caste hold for purposes of cultivation. The Gareri keep sheep, but in addition they weave blankets and sell them. According to the present census this class B (Agriculture) forms about 65 per cent. of the population of the district. This is in keeping with what appears to be the fact.

31. For several reasons no useful comparison can be instituted with the figures of the present census in this head with those of 1881. I.—In Bengal generally, the division of labour has not been carried far enough, so that each man would be confined to a single occupation. On the contrary, a man is often found to combine many different professions in his own person. In such a case it will often depend upon the humour of the man or his enumerator, under what profession he should be returned. II.—Besides the plurality of occupation, the census statistics on this head in 1881 were admittedly imperfect. This is apparent from the considerable number of persons whose occupation was shown as unspecified. III.—The employment of females is another source of difficulty. In 1881 they were shown as unemployed unless they were engaged in some special work of a distinctly definite character. This time all females have been shown under the occupation of their guardians unless they really did some independent work. An interesting feature of the table of occupations for 1881 has been wanting in the present table—the occupations of people have not been shown by religion. So we are not in a position to discuss about the comparative usefulness of each religious community in the struggle of life. The bulk of Rajputs, Babhans, Goalas, Markandeya, Banaut, Sadgop, Koiri, Dhanuk, Gangota, Amath, Kandu, Chain, Bhuian, and Kurmis are cultivators. Their status is generally that of occupancy *raiyats*. Many Rajputs and Babhans are tenure-holders and *zamindars*. A great portion of Brahmans, Dosadhs, Musahars, Doms, Chamars, and Kayasthas also earn their livelihood from this occupation. Many Brahmans and Kayasthas are occupancy *raiyats* and some of them are large *zamindars*. The Dosadhs, Musahars, Doms, and Chamars are mostly field-labourers. They are paid one bundle of the crops out of every 10 bundles reaped, at the time of reaping. Females of the middle class and lower castes generally help their males in agricultural pursuits, especially in sowing and reaping and transplantation. Women labourers get three pice a day and one meal, or 5 pice without meal.

32. The next in importance is class D, who are engaged in the preparation and supply of material substances. They constitute about eight per cent. of the total population. Many considerable castes are found in this class, *e.g.*, Goalas, Gonrhi, Kandu, Halwai, Pasi, Nonia, Baniya, Barai, Kalu, Teli, Mistri, Gareri, Dhunia, Tanti, Jolaha, Momin, Lohar, Kansari,

Thatheri, Sonar, Kumhar, Kamar, Barhai, Mochi, Chamar, &c. It is worth notice that the profession of weavers is gradually dwindling in competition with the Manchester piece-goods. The total of the weaving castes, *e.g.*, Tantis, Tatwas, Jolahas, and Momins, amount to nearly 115,000; of this only 14,599 gain their livelihood from cotton and silk weaving. Of their productions the Bafta cloth of Champunagar still commands a large market. In this class women help in varying proportions in the several occupations. In making ghi, butter, and milking cows, the women are generally the sole agents. In the supply of fish, the males generally catch the fish with the help of females, but in selling, the women alone take part. In case of the following castes, women do not help at all in the caste profession:—Kandu, Pasi, Kalu, Dhunia, Lohar, Kaseri, Thatheri, Sonar, Kumhar, and Barhai. In the rest they help the males in a considerable degree.

33. About 50,000 souls, constituting about 2·5 per cent. of the total population, find employment as domestic servants and in sanitary service. Hajjams, Dhobis, Kurmis, Dhanuks, Mehters, and Dhangars are included in this class (C). It is noticeable that out of 33,894 Hajjams only 10,291 have returned themselves as gaining their livelihood as barbers. So out of 18,806 Dhobis, only 9,053 are shown as following the profession of washermen. The rest of these castes are believed to be mainly engaged in agriculture. On the other hand, only 556 persons are shown against the caste of Mehters, but there are 1,362 sweepers and scavangers. The balance is very possibly recruited from Dhangars. Both males and females engage in domestic service, except the Hajjams, whose women do not participate in shaving so largely as their men.

34. Commerce and transport, class (E), engage 35,591 persons—about 1·8 per cent. of the population. The Baniyas, Marwaris, Agarwalas, Malas, and Kahars figure most in this class. In petty shopkeeping the Baniya's wife helps in a great degree, but in large dealings and in transport, women do not participate to any appreciable extent.

35. Government service and learned professions each engage about 15,000 souls. In these two classes (A and F), the inclusion of females in the occupation of their guardians may lead to mistaken ideas in outsiders. Thus we find in the table 23 females officers, 1,497 females constables, 1,037 females accountants, and 275 male midwives in Bhagalpur. Broadly speaking, women do not at all help in any of the two classes. It is notorious that natives educated in the colleges and schools exclusively engage in these two occupations, and consider it very derogatory to themselves to engage in agriculture or commerce.

36. Notwithstanding the extreme care taken in thoroughly instructing the enumerators in filling up the schedule, 410,049 persons have been returned as of indefinite occupation. This is perhaps inevitable in a country where labour is looked down upon as something shameful, and want of occupation as the extreme of happiness. However, it is hoped that in the next census the number will be still more lessened. There is a bit of irony in classifying the prisoner and mendicant under the group of *independent*, but it is a fact.

Head X.—Administrative.

37. The general instructions were followed with the following exceptions:—

Points of departure from general instructions.

(1) In three subcharges of the sadar subdivision it was found, when too late to correct the mistake, that the blocks had been numbered consecutively for each subcharge instead of for the *thana*. This will be corrected in abstraction.

(2) In Madhipura less use was made of the test schedules than was intended; the Subdivisional Officer encouraged in preference to these what practically were used everywhere without orders—rough drafts of the whole schedules. I insisted on the test schedules being also used.

(3) In this subdivision the proviso in paragraph 2 of circular 10 of 30th July was less attended to than elsewhere, and in many cases the *mauza* rather than the village was worked on. The revision of old Register B by Register E will enable us to correct this. It is of course immaterial so far as the census work goes, but for other administrative purposes the correction is advisable.

38. This point has been noticed above. In Banka the error, if any, was the other way, but it was very difficult to deal with the scattered hamlets in the jungle tracts.

Definition of a village.

39. The statement attached shows the average size for each subdivision and the two municipalities.

Size of charge or subcharge, circle and block.

40. *Geru* or yellow chalk was the material generally used for numbering the houses. No charge was made on this account in any *thana*, and the cost was probably less than one pice per dozen houses, if any money passed. The village *chaukidar* and the enumerator did all the work. The number was universally respected, and in the jungle tracts, I think, inspired some awe. In some of the huts there, it could not be painted on the leaf walls, and the householder occasionally stored up a bit of earthen vessel on which the number had been marked, and produced it to the inspecting officer.

Numbering of houses.

41. The maintenance of the numbers on the houses permanently would be out of the question in the interior, and even in towns would be useless. The numbers depended on messes, and these vary endlessly. Moreover in a municipality the Municipal Act deals with the holding, not the mess, and would not trouble itself to maintain any other numbers.

Practicability of a permanent numbering of houses.

42. *Agency.*—The subjoined statement gives the information as to the agency employed in taking the census in this district:—

I.—District Bhagalpur. Number of houses, 350,707. Total population, 2,032,696.

	Number of charges and sub-charges.	Number of circles.	Number of blocks.	Average number of houses—			Number of charge superintendents derived from—				Number of supervisors—		Number of enumerators.					Remarks.
				In sub-charge.	In circle.	In block.	District staff.	Police department.	Education department.	Other departments stating which	Paid.	Unpaid.	Hindu.	Muslman.	Other.	Paid.	Unpaid.	
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
Town Bhagalpur ..	14	44	342	833	265	34	.	...	...	14(*a*)	...	43	246	37	..		343	
,, Colgong ...	1	3	31	1,076	358	34	3	1	...	2(*b*)	...	70	734	17	6	...	757	
Total town area ...	15	47	373	860	271	34	3	1	..	16	...	113	980	54	6	...	1,100	
Sudder subdivision	4 and 12	191	2,295	7,326	400	38	...	5	...	1(*c*)	..	122	1,210	153	...	...	1,363	
Banka ditto	3 and 18	102	3,263	4,357	484	24	...	2	...	1(*d*)	...	162	1,680	104	...	...	1,784	
Supaul ditto	3 and 34	252	2,957	3,330	449	38	1	6	4	23(*e*)	...	251	2,766	181	1	..	2,948	
Madhipura ditto	2 and 20	149	1,506	3,408	457	45	1	6	2	13(*f*)	...	149	1,454	52	...	...	1,506	
Total rural area ...	12 and 84	754	10,021	4,140	461	36	2	19	6	38	...	684	7,110	490	1	...	7,601	

(*a*) Municipal Commissioner.
(*b*) Ditto ditto.
(*c*) Rural Sub-Registrar.
(*d*) Ditto.
(*e*) Rural Sub-Registrar, member, Local Board, and 21 *zamindars' amlas.*
(*f*) 12 private persons.

Willingness of supervisors and enumerators.

43. There was at first a little reluctance shown, and two prosecutions were instituted for refusing work, but they were not pushed. When, however, the enumerators saw what they really had to do they gave their services most willingly. I cannot speak too highly of the loyalty shown to Government in this troublesome matter, or of the readiness with which *zamindars* allowed their *amla* to work for us—even, I fear, sometimes to the detriment of their collections. I am strongly of opinion that it would be a graceful act on the part of Government to distribute *parwanas* to enumerators and supervisors acknowledging their services. Such a document is prized if only as likely to come in useful if a man should afterwards get into trouble with us. Nor can I speak too highly of the work of the village watch. That man of many masters had yet one more master put on him in the enumerator, and yet he took the constant worry of attendance on the enumerator and inspecting officer all in his day's work. I can only hope the poor fellow will get his reward some day in this way—that the census will give us better means of checking the charge of each man, and perhaps getting him more pay.

Whether their duties involved any pecuniary expenditure, and how much.

44. Enumerators spent a trifle on buying paper for their draft schedules. This, except perhaps in Madhipura, was entirely their own idea, and I do not suppose it cost them more than 4 or 5 pice to buy the paper they used. In a few *thanas* a half-meant request has been made for re-imbursement, but I see no necessity for this.

If any paid census officers were employed.

45. No paid census officers were employed.

46. *Attitude of the people.*—At first, of course, the operations were connected with a capitation tax in many quarters, but the majority of the people knew that two previous censuses had been carried out without this calamity, and our assurances were more readily received than on previous occasions. On the borders of the Kosi an idea was current among the more ignorant that troops were to be collected near Pratabganj, and that a levy of "ghee" would be made per house. Through a very large part of the two northern subdivisions an idea was prevalent that all the goats were wanted for Government, presumably for troops, and people killed and sold recklessly to buy and make the best of their property before the seizure came. I think this must have arisen partly from the original idea of censusing cattle. The withdrawal of that order was an unmixed good. The statistics would have been unreliable, and the fear caused by their collection might have led to concealment in the census of men also.

Generally the people accepted all the operations as they do any order of Government, and it was amusing to notice the indignation with which a mistake made in answering a testing officer's questions was rebuked.

47. *The results.*—The result has, I believe, been a most accurate census. I myself visited three or four villages nearly every day for about nine weeks. At first of course I could only test the preliminary arrangements, but the care taken with them augured well for their success. Latterly when I could test the draft schedules their accuracy astonished me. During the cold weather use was made of every touring officer available, his field of enquiry being constantly shifted to suit his departmental work. In this way the preliminary census was checked in 36 per cent. of the villages by 32 officers, including the *thana* police, and all agree in commending the accuracy with which the schedules were filled up. The sadar *thana* got least attention in this way, and the Madhipura subdivision the most. The accuracy is also attested by all the *zamindars* and leading men I have questioned.

48. The results of the census are compared with those of 1881 *thana* by *thana* below:—

Thana.	Occupied houses.		Total population.		Increase or decrease	
	1881.	1891.	1881.	1891.	Houses.	Population.
1	2	3	4	5	6	7
Bhagalpur { Rural area ...	17,080	20,719	92,023	105,934	+3,689	+13,911
Bhagalpur { Town ...	12,206	11,674	68,238	69,106	—532	+868
Total ...	29 236	32,393	160,261	175,040	+3,157	+14,779
Colgong ... { Rural area ...	31,782	32,949	184,831	186,314	+1,167	+1,483
Colgong ... { Town ...	1,134	1,076	5,672	5,145	—238	—527
Total ...	32,916	34,025	190,503	191,459	+1,109	+956
Behipur	14,085	17,029	96,440	93,502	+2,944	—2,938
Sultanganj	16,591	17,510	98,427	92,278	+919	—6,149
Total Sadar subdivision ..	92,828	100,957	545,631	552,279	+8,129	+6,648
Banka	22,803	30,340	134,227	163,459	+7,537	+29,232
Amarpur	34,884	27,258	208,332	145,032	—7,626	—63,300
Katauria	12,497	20,490	77,644	114,859	+7,993	+37,215
Total Banka subdivision ...	70,184	78,088	420,203	423,350	+7,904	+3,147
Supaul	45,706	50,397	308,551	346,860	+4,691	+38,309
Pratabganj	21,715	24,195	129,468	134,702	+2,480	+5,234
Bangaon	20,572	28,430	148,560	163,008	+7,858	+14,448
Total Supaul subdivision ...	87,993	103,022	586,579	644,570	+15,029	+57,991
Madhipura	48,014	47,844	279,659	287,322	—170	+7,663
Kishanganj	22,295	20,796	135,563	125,175	—1,499	—10,388
Total Madhipura subdivision ...	70,309	68,640	415,222	412,497	—1,669	—2,725
District Total	321 314	350,707	1,967,635	2,032,696	+29,393	+65,061
					Percentage. 9·1	Percentage 3 3

49. The percentage of females on the whole population in each *thana* is given below:—

Thanas.	1881.	1891.
Bhagalpur	50·19	51·10
Colgong	52·55	51·48
Behipur	50·78	52·62
Sultanganj	50·79	51·50
Supaul	50·00	50·35
Pratabganj	49·34	49·26
Bangaon	50·10	50·44
Madhipura	50·32	50·12
Kishanganj	49·77	48·64
Banka	50·62	51·40
Amarpur	50·76	51·39
Katauria	49·37	50·42
Average of 12 *thanas*	50·20	50·59

On the above figures the following remarks are offered:—

50. It will be seen that the number of houses in each of the two towns has fallen off, and this in spite of the fact that the reckoning of each mess as a house was much more strictly enforced this year. In each case the decrease is due to the exclusion from municipal limits of part of the area of 1881. But for this the population of the Bhagalpur town would probably have shown an increase of about 8 per cent. In addition to a change in boundaries, the increase of taxation tends to throw the poorer classes just outside the municipal area.

51. As regards rural areas, it will be observed that although there has been a very large increase in houses in the Sadar subdivision, the population shows a trifling increase. This, too, is gained entirely in the sadar *thana*, each of the other three showing a decrease. This as regards Sultanganj is partly due to the transfer of 25 villages from Sultanganj to the sadar *thana*. To the decrease in Colgong the falling off in the boat population has contributed, the numbers being 825 against 2,992 in 1881. The river has shifted so as to make the bank less inviting, and the Tirhut State Railway has revolutionised the traffic of the river. In 1881, the produce of the rich northern *parganas* found its way in carts to marts on the Ganges, notably Khaguria in Monghyr. Now it takes the railway between Nirmali-Pratabganj, and as a result there are fewer boats working on the river.

52. In Behipur, the river accounts for part of the decrease in another way. It has worked north, so as to cut away many villages and transfer their population to new-formed *diaras* in the sadar *thana*. Another cause that has operated to reduce population in these three *thanas* has been emigration to the tea districts. The Assam-Bihar Railway has facilitated this, and also carries away more men to the eastern tracts for earthwork in the cold weather. The increase in the percentage of females in all *thanas* but one of the sadar subdivision is no doubt due to this: for these cold weather emigrants leave their families behind. The same increase in the other *thanas* of South Bhagalpur will be observed, while in the northern ones, which hardly contribute to emigration, the percentage of females is nearly the same as in 1881.

53. Lastly, I must, I fear, put increased mortality down as one cause of the decrease of population. It is, of course, absurd to accept the death-rates of rural *thanas* as really accurate, but I always maintain that the errors which invalidate them are constant errors, and that relatively they do indicate the inroads of disease. Now it is a curious commentary on the decrease in three out of four *thanas* in the sadar subdivision that the registered death-rate, struck on the average of the past ten years, has been for—

Sultanganj	...	...	27·0 per mille,
Colgong	...	...	28·8 ditto,
Behipur	...	...	28·5 ditto,

while in the Supaul subdivision it averaged about 20·3. Cholera was very bad in the Sadar subdivision in 1885-87 and 1889; and Behipur *thana*, where I have no reason to think mortuary statistics are good (for *chaukidars* notoriously conceal crime), shows a death-rate of 45 in 1885 and over 30 ever since.

54. Turning now to the Banka subdivision, I note that Amarpur has been shorn, since 1881, of one whole outpost (Belhar) added to Katauria, and many villages of another (Dhurea added to Banka). *Per contra* the western boundary of Banka has been pushed a little west into Katauria. The changes have been too large for me to analyse them further now: I can only say that here, too, I believe the average death-rate of the three *thanas* since 1881 is—

Banka	...	...	28·0 per mille,
Amarpur	...	...	26·7 ditto,
and Katauria	...	...	22·0 ditto

here also indicates one cause of variation.

55. In Supaul subdivision similarly the death-rate recorded is heavier against Pratabganj than either of the other two *thanas* and it is notoriously the most unhealthy. But one main cause of the decrease there is the transfer of the trans-Kosi villages to Purnea. The increase in Supaul and Bangaon is very marked, being 14 per cent in the former and 9 in the latter. The Subdivisional Officer attributes this to more careful work, and I really think this must have contributed partly to the result. What I heard on tour from planters of the work of 1881 makes me doubtful of the figures of 1881. Supaul no doubt is prosperous, and is more like Bihar proper than any other part of the district, but still the figures mean more than this I think. I note from the final report of 1881 that the increase that year was—

Sadar subdivision	...	...	5·85 per cent.
Banka	...	...	9·33 ditto
Madhipura	...	...	1·34 ditto.
Supaul	...	...	4·87 ditto.

So that this year the increase has been highest in the two subdivisions which showed the least in 1881.

56. Madhipura subdivision, with about two-thirds of the population of Supaul, shows an increase of about one-third of that of its northern neighbour. Kishanganj shows a large decrease. It has lost some trans-Kosi villages: and that river has affected it in other ways. Large tracts have been devastated, the population going across the river into the Dhurmpur *parganas* of Purnea, where I expect a large increase will be found. Fever, too, has increased with the inroad of the Kosi. The percentage of increase in Madhipura curiously tallies almost exactly with that of the next *thana* to the west, Bangaon, which it resembles in features much more nearly than it does Supaul.

57. Altogether an analysis of the figures, so far as this at present is possible, indicates conclusions which tally closely with my own five years experience of the district, and leads me to assert with considerable confidence the opinion which is held, I know, by non-officials as

strongly as by those who have been responsible for the work, that the census of 1891 has been a decided success.

58. For that success I am largely indebted to my Subdivisional Officers and to Babu Bepin Behari Mookerjee, who controlled the work in the sadar and was my right hand man throughout. When I took charge in November I found that the police had not realized their responsibilities; but they soon roused themselves under pressure. The officers of the District Board worked most loyally in every department, and all revenue officers co-operated cordially. Nothing, however, could have been done had the *zamindars* and headmen proved less loyal than they were. I cannot commend too highly the public spirit shown by all classes; and I must repeat my suggestion that Government should formally recognize this, and that at a very early date.

59. *Abstraction and Tabulation.**—I have already suggested, in paragraph 39 of my report on the Calcutta census, a method of working out the results, which I think to be preferable to the present system of working by strokes. Whether, however, the method there suggested is adopted, or that followed in the present census is retained, I think it clear that the distrust of results which formed the basis of the system at the present census should be modified. No doubt if it were possible a careful enquiry into every discrepancy as disclosed in the several sheets now employed would eventually result in absolute accuracy. But this enquiry would probably not be completed before it was time to take another census. In fact, in the present census it was necessary to introduce a system of adjustment as it was called I need not describe this, but the result of it was that the total number of males and females were noted on the outside of each book and care was taken that the result of each sheet corresponded with the total so noted. This rendered adjustment more easy, and it was not always very intelligently made.

60. Now, it appears to me that a great saving of time would result if, instead of doing all the sheets separately and making these comparisons and adjustments, sheets I and XI were to be first done very carefully, and when done were to be at once tabulated and accepted as correct for sexes, age, periods, and castes. When this had been done it would not in any case be necessary to abstract the whole of the education sheets; only "learning," "literate" and "knowing English" need be shown on the same principle as was adopted in the census now under notice with respect to sheet VII. The balance would be known from sheets I and XI. In the same way in most rural blocks there is only one birthplace and one parent tongue. The exceptions are scarcely more than those noted in sheet VII. It seems waste of time to go through the form of recording all the birthplaces and parent tongues. In fact, what most abstractors of sheets V and VI did, was to look at the total numbers, see if there were any alien birthplaces or parent tongues, write them down and then record the prevailing birthplace and parent tongue as fast as they could. Sheet III would, of course, require to be abstracted in full, and so would sheet IV, if that sheet is to be abstracted at any future census.

61. It will follow from this theory that there would be no adjustment nor test slips and the work would be much simpler This would enable Government to pay more, and I would suggest the pay being raised to Rs. 20. There is something about Rs. 20 which attracts better men. It may be that in 1901 this will not be so, but I can say that in 1891 there was no comparison between the men who would come on Rs. 20, and those who would come on Rs. 15; the former were three or four times as good. The rise to Rs. 18 would be a half measure. Rupees 20 seems to be the minimum which a B.A. will take. Of course for this pay more might be expected. But, according to the system suggested, each block would have to be finished before the clerk in charge took up another, so it would be easy to check the quantity and quality of his work. As to fudging, which may be thought a danger in this system, I can only say that it is much more easy to do the work correctly than to fudge so as to give apparently correct figures.

62. I must say that I disagree with the Census Superintendent in thinking sheet IV an easy one. It seems to me more difficult than sheet II, and at least as difficult as sheet X. Census schedules are nearly always badly written, and the names of sub-castes are unfamiliar to many people. However, I understand that this sheet was abstracted at the present census for the purpose of obtaining a complete set of sub-castes only, and the variations in the numbers of these can hardly be of much interest.

63. The furniture has been sold for Rs. 77; pencils and good clips are being returned to the Superintendent of Stationery. Unused forms and sheets, &c., will be sold as soon as possible, but these are not articles in daily demand, and purchasers have to be found for them.

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* *Vide* letter No. 246J., dated 12th February 1892, from H. F. T. Maquire, Esq., Officiating Magistrate of Bhagalpur, to the Superintendent of Census Operations, Bengal.

APPENDIX A.

Part I.

Showing the Hindu castes arranged in order of social precedence.

Castes.	Occupation.	Castes.	Occupation.
1	2	1	2
Brahman ...	Priest, *zamindars*, tenure-holders and cultivators. Many are Government servants also.	Brahmachari ...	Generally mendicants; do not observe the caste system strictly; are recruited from all castes.
Ghattak ...		Bairagi ...	
Pathak ...		Deohari ...	
Pande ...		Deoghari ...	
Sarbaria ...		Fakir ...	
Sakadwipi ...		Gossain ...	
Tiwari ...		Giri ...	
Baidya ...		Jogi ...	
Mahapatra ...		Kabirpanthi ...	
		Nanakshahi ...	
Chhatri ...	Cultivators generally; a few are *zamindars*; many of them serve as peons.	Sannyasi ...	
Banaudhia ...		Sadhu ...	
Kshatriya .		Soair ...	
Rajput ...		Suthrasahi ...	
Singh .		Atitha ...	
Pargha ...		Kansari ...	Preparers of brass metal, and sellers of brass and bronze articles.
		Thatheri ...	
Raungha ...	*Zamindars* and cultivators.	Goala ...	Literally cowherds. Generally cultivators having occupancy rights. Many are *zamindars* and tenure-holders; many prepare ghee, butter and curd and sell them. The poorer are field labourers.
Aswaria ...		Bargoar ..	
Babhan ...		Jat ...	
Bhuinhar ..		Goria ...	
Donwar ...		Rana ...	
Maghia ...		Dahiyar ...	
Pachhima ...			
Bhat ...	Genealogists and cultivators.		
Dasaundhi ...			
Rai ...		Sadgop ...	Generally cultivators; have occupancy rights.
Sarouji			
Sarodhia ...		Bhowr ...	Cultivators and day labourers.
Kayastha ...	The writer caste. Generally Government servants and private accountants. Many of them are cultivators. There has been some unaccountable decrease in the number of this caste.	Koiri ...	Cultivators and servants.
		Kaibartta	Cultivators.
		Barai ...	Betel leaf sellers.
		Halwai ...	Sweetmeat sellers and preparers.
		Madhesia ...	Ditto.
		Barhi ...	Carpenters.
		Kamar ...	Ditto.
		Mistri ...	Ditto.
Agarwala ...	Bankers and money-lenders.	Banaudhia ...	
Bais ...	Generally known as Banias; mostly shop-keepers and cultivators. The poddars are money-tellers.	Kurmi ...	Cultivators and domestic servants.
Bhuiyan ..		Audhia ...	Cultivators, a kind of Kulwar.
Sinduria ...		Kharwar ...	Cultivators.
Banswala ...		Gangauta ...	Literally dwellers on the river bank. Cultivators.
Bania ...		Nagar ...	Cultivators.
Barnawar ...		Dhanuk ...	Cultivators and domestic servants.
Jaunpuri ...		Khawas ...	Not a caste strictly. Servants and cultivators.
Kasarwani ...		Kamkar ...	Not a caste strictly.
Khandelwal ...		Kamatwar ...	Servants.
Nauniyar ...		Kanwath Garlean	
Pasari			
Poddar ...			
Rastogi ..			
Rauniar ..			

Showing the Hindu castes arranged in order of social precedence—concluded.

Castes.	Occupation.	Castes.	Occupation.
1	2	1	2
Ramaiya ...	Cultivators and servants.	Khela ...	Dancers.
Markande ...	Cultivators.	Khanjer ...	Pedlars.
Amat ...	Ditto.	Nat ..	Prostitues. The males depend upon the females.
Kandu ...	Literally grain parchers, generally cultivators and shop-keepers.	Naya ...	Cultivators probably confused with Nauas or Hajjams generally.
Kahar ...	Palki bearers and cultivators.	Newar ...	
Hajjam ...	Barbers.	Dhangar ...	Sweepers and cultivators.
Mali ...	Gardeners and vegetable growers.	Muchi ...	Shoemakers and leather preparers.
Phulwar ...		Chamar ...	
Tiyar ...	Fishermen and cultivators	Sonthal ...	Aborigines, cultivators.
Kewat ...	Cultivators.	Kadar ...	Cultivators.
Mallah ...	Boatmen, not a caste strictly.	Paharia ...	Aborigines, cultivators.
Ghatwal ...	Tenure-holders.	Kol ...	Aborigines, very few here.
Manjhi ...	Sonthal headmen generally.	Parbatia ...	
Gonrhi ...	Fishermen and cultivators on a small scale.	Dom ...	Workers in bamboos.
Barhari ...		Banscheda ...	
Banpar ...		Dhrikar ...	
Chabhi ...		Dosadh ...	Very low caste, day labourers.
Mahani ...		Bahalia ...	
Binda ...	Cultivators and fishermen.	Bhelia ...	
Laheri ...	Lac bangle sellers.	Garait ...	
Kumhar ...	Potters.	Mehtar ...	Sweepers.
Chain ...	Cultivators.	Mukhiyara ...	
Sonar ...	Gold and silversmiths.	Hari ..	
Lohar ...	Blacksmith.	Balkhari ...	
Pamadia ...	Dancers.	Aghori ...	Mendicants.
Khatik ...	Spice sellers.	Palwar ...	
Beldar ..	Earth workers.	Bogohar ...	
Gareri ...	Shepherd and blanket weavers and sellers.	Kamaya ...	
Kaiya ...	Cultivators.	Bari ...	
Oswal ...	Ditto. There are two sorts, one sell only rice and the other wine.	Kasaina ...	
Sundhi ...	They are also cultivators.	Bagdi ...	Thieves and dacoits.
Gyani ...		Domai ...	
Teli ...	Oilmen. Also cultivators.	Kamdaria ...	
Tili ...	A more respectable sort of Teli.	Naik ...	Uriyas probably.
Kalwar ...	Distillers some of them are zamindars.	Marwari ...	A race, generally merchants.
Kalal ...	Ditto.	Bengali ...	A race, generally officers here.
Pasi ...	Toddy drawers and sellers.	Kishanpakshi ...	Illegitimate children of any caste.
Jolaha ...	Weavers, cultivators and field-labourers.	Nepali ...	A race.
Chapwal ...		Bakho ...	Muhammadan caste, wrongly entered in Hindu list.
Khatwai ...		Bicharia ...	Ditto.
Kanaujia ...		Bajdar ...	Ditto.
Tatwa ...		Churihara ...	Ditto.
Tanti ...		Darzi ..	Ditto.
Turha ...		Dhunia ..	Ditto.
Dhobi ...	Washermen. A part are cultivators.	Gadanpara ...	Ditto.
Musahar ...	Very low caste. Generally day labourers. A few are cultivators.	Kawari ...	Ditto.
Pathur ...		Kasbi ...	Prostitutes.
Bhuiya ...		Malik ...	Ditto.
Dhadhi ...		Mirshikar ...	Fowler.
		Nalbandh ...	Horse shoe-maker.
		Patwa ...	Thread ornaments.
		Pathan ...	Ditto.
		Shaha ...	Distillers.

[Many of the following castes are written twice and the rest so few in number that their occupation cannot be generalized.]

Castes.	Occupation.	Castes.	Occupation.
1	2	1	2
Agarudala ...	Repitition.	Ladhi ...	
Ajnath ...	Not known.	Banpar ...	
Bantar ...		Madu ...	
Tanti ...		Naittia ...	
Jat ...		Naiya ...	
Badhi ...		Pareba ...	
Banpar ...		Rajwar ...	
Dhardhey ...		Ratur ...	
Radhi ...		Sonar ...	
Dass ...		Sarki ...	
Dogla ...		Suthiar ...	
Dota ...		Saropanj ...	
Dhanger ..		Sontar ..	
Garhi ...		Sinduria ...	
Goldar ...		Tamli ...	
Ghetta ...		Tharu ...	
Gagara		Thapa ...	
Hari ...		Theka ...	
Jagar ...		Tirhutia ...	
Khas Nepali ...		Telsaz ...	
Karael ..		Urpia ...	
Kanjar ...		Unspecified ...	
Kansik ...		Baid ...	
Kamalwar ..		Wanpar ...	
Kayastha ...		Varamina (Brahman.)	
Karo ...		Waiyali mangi ...	
Rhilwat ...		Wapuena ...	
Lawazdar ..			

APPENDIX A—Part II.

Muhammadan castes arranged in order of social precedence.

Mir ...	Generally cultivators, and a few are zamindars.	Sakalgar ...	Sword cleaners.
Sayyid ...		Churihara ...	Lac and glass bangle sellers and preparers.
Shah ...	Government and private service generally.	Dhunia ...	Cotton cleaners.
Pathan ...		Kunjra ...	Vegetable sellers and fishmongers.
Mirza ...	Shopkeepers and merchants.	Kasai ...	Same as kasabi, generally butchers.
Mughal ...		Kalal ...	Distillers.
Shaikh ...	Cultivators and labourers.	Ranki ...	Distillers.
Sunni ...	This is not a caste, but a religious sect.	Patwa ...	Thread ornaments.
Sidiki ...	Ditto.	Hajjam ...	Barber.
Panjabi ...	A race rather than caste, generally follows the military profession.	Rangdhati ...	Petty ornament sellers.
		Bhat ...	Genealogists and cultivators.
Rangrez ...	Dyer of clothes.	Madari ...	Jugglers.
Momin ...	Weavers.	Bakho ...	Mendicants.
Kasahi ...	Butchers.	Pamaria ..	Dancers.
Fakir ...	Mendicants.	Bharela ...	Mimics and buffoons.
Malik ...	Cultivators and zamindars.	Godna-wali ...	Tatooers.
Jaunpuri ...	A race, more properly zamindars and cultivators.	Chambha ...	Mendicants.
		Dhadhi ...	Players upon musical instruments to which a dancer dances.
Kajrotia ...	Ironmongers.		
Mukeri ...	Cultivators generally.	Natowa ...	Dancer.
Dhobi ...	Washermen and cultivators.	Nat ...	Prostitutes generally; the males subsist upon the earning of the females.
Darzi ...	Tailors.		
Dafali ...	Picture sellers.	Chamaria ...	Bullock sellers.

[These are Hindus wrongly entered as Muhammadans.]

Agarwala.	Badya.	Ghasotia.	Pasi.
Bhuiya.	Ghosi.	Jolaha.	Tatwa
Bania.	Ghatwal.	Kurmi.	Laheri.

[These castes are not known here.]

Chater.	Khabi.	Musulm.	Wsray.
Dhamaria.	Unknown.	Unspecified.	Rhalik.
		Pathur.	

APPENDIX B.

Showing the number of population in the castes which constitute 1 per cent. or more of the district population.

Name of Caste.	Population in 1881.	Population in 1891.	Name of Caste.	Population in 1881.	Population in 1891.
1	2	3	1	2	3
Goala ...	343,830	376,088	Dosadh ...	70,863	74,694
Dhanuk ...	101,665	106,477	Babhan .	42,351	37,048
Rajput ...	60,491	61,485	Kumhar ...	36,319	30,428
Brahman ...	71,420	65,799	Hajjam ...	33,927	33,894
Musahar	79,584	86,288	Naiya ..	7,833	2,905
Jolaha ...	...	86,719	Baniya ...	35,173	51,579
Tanti and Tatwa	64,675	13,822	Kalwar ...	26,303	39,615
Teli ..	66,946	74,106	Kharwar ...	8,977	6,873
Koiri	82,302	77,125	Kahar ..	28,902	24,612
Kewat ...	35,516	55,214	Shaikh	Not recorded	28,088
Kurmis	38,363	20,114	Gangauta ...		67,379
Chamar ...	76,407	88,129			
Dom ...	17,124	25,480			

H. P.—Reg. No. 2816J—90—14-1-96.

DISTRICT CENSUS REPORT.

No. 470J., dated Purnea, the 18th March 1892.

From—C. Vowell, Esq., Magistrate of Purnea,

To—The Secretary to the Government of Bengal, Financial Department.

With reference to the Government circular No. 6 T.F. of 3rd October 1891, I have the honour to submit the following report on the results of the recent census of the district, drawn up on the lines suggested in the Government circular quoted above.

REPORT ON THE CENSUS OF THE DISTRICT OF PURNEA, 1891.

Head I.—Early History, etc.

1. The early history of the district, the facts of which have chiefly been derived from Dr. Hunter's account, may be said to commence with the Musalman times. Before that the history is shrouded in mystery. All that can be gleaned from mythology and tradition relates to the conquests of Kirat, Kichak, and other personages of Pauranic antiquity, upon which the history throws no light whatever. The remains of the old *garhs* or forts in the north and other parts of the district, such as Benugarh, Assuragarh, Jellalgarh, Roseagarh, Sikligarh, clearly show that many centuries ago those places had been the abode of powerful Hindu or semi-Hindu Kings. The portion of the district about Thakurganj in *thana* Kaliaganj, where stone inscriptions were dug out, is said to have been the site of the kingdom of Raja Birat of Mohabharat, whose territory extended eastwards, and included the districts of Dinajpur and Rangpur.

2. As very little is known regarding the district and the character of the people at a time prior to the Muhammadan invasion by Bakhtiar Khilji, I may pass it over.

3. It appears that during the thirteenth century a large part of Purnea became an appendage to the Musalman sovereigns of Bengal. The first of the *Foujdars*, whose name is recorded, appears to be one Ostwal Khan, who was styled a *Nawab*, commanded the frontier army, and was also the Superintendent of Revenues.

4. The most powerful of the *Foujdars* who succeeded Ostwal Khan was Saif Khan, who appears to have succeeded in 1722 A.D.

5. At this time the district was bounded on the west by the river Kusi, which at that time passed by the present town of Purnea and fell into the Ganges near Karagola. The river has since changed its course, and gone to a considerable distance to the west: the main channel is about 30 miles distant from the head-quarters town.

6. The northern boundary in the 17th century lay within a few miles of the head-quarters, the fort at Jellalgarh, being now in ruins, is said to have been a frontier fort to the north. "From Jellalgarh," says Dr. Hunter, "the boundary ran eastward passing a little north of the confluence of the Mahananda and Kankai to the most southern point where the present *pargana* of Surjapur touches the district of Dinajpur."

7. The governorship of Purnea after some time was bestowed on Sayyid Ahmed, who appears to have raised a large army to wrest the sovereign power from the descendants of the Nawab of Bengal. This circumstance led Ali Vardi Khan to buy off one of his formidable opponents by bestowing the whole of Purnea in perpetual *jagir* on Shaukat Jang, son of Sayyid Ahmed. I need not enter into details as to how Shaukat Jang entered into hostility with Siraj-ud-Daula, how he obtained a *Farman* from Alamgir II, Emperor of Delhi, conferring upon him the *Subahdari* of the Lower Provinces, and how Shaukat's army was completely defeated in the battle of Baldiabari, near Nawabganj, in *pargana* Kankjol. All these facts are historic events beyond question or cavil.

8. After the overthrow of Shaukat Jang, the governorship of Purnea passed through various hands till about 1770 A.D., when the first English official, known as Superintendent, was appointed in the person of Mr. Ducarrel. The first attempt at estimating the population of the district was made by the Collector, Mr. S. Grant, in 1789, the results obtained were a total population of 1,200,000 souls. In 1801 Mr. Rees estimated the population to be 1,450,000. In or about 1811 Dr. Buchanan Hamilton calculated the population at 2,904,380, which was, no doubt, an excessive estimate, and this was so in spite of the district including at that time a portion of the Malda and the Bhagalpur districts, namely, all that part of Malda which lies between the rivers Mahananda and Ganges, consisting of *thanas* English Bazar, Gargariba, Kalia Chak, Kharba and Sibganj, as well as the *thana* of

Nathpur now in district Bhagalpur. By the time the census of 1872 took place, the five *thanas* of Malda and the *thana* of Nathpur (Pratapganj) in Bhagalpur had been transferred from the jurisdiction of this district. The following table compares the figures obtained by Dr. Buchanan with those of the census of 1872 :—

Description of the District.	Dr. Buchanan's Figures.		Census of 1872.	
	Area in square miles.	Population.	Area in square miles.	Population.
1	2	3	4	5
Present district of Purnea in 1872 ...	4,877	2,208,500	4,957	1,714,795
Five *thanas* of Malda	1,081	553,800	1,014	468,353
Thana Nathpur (Pratapganj) in Bhagalpur ...	382	142,000	438	141,557
Total ...	6,340	2,904,380	6,409	2,324,705

9. It will therefore be seen from the above table that during the period between Dr. Buchanan's time and the census of 1872 a considerable change in the area of the district and its jurisdiction came about, which I need not enter in detail here.

10. The main division of the people of the time of Dr. Buchanan's survey appears to have been into Hindus and Musalmans. The materials before me do not afford me an opportunity to set up any comparison as to the condition and character of the people at that time with those in 1872. It is, however, notorious that the proportion of Musalmans increases in the tracts north of the district. The Kusi, which was once regarded as the line of demarcation between the Hindi-speaking people living west of the river and others to the east, can no longer be said to hold that position.

11. I would divide the district into two main divisions for the purpose of this report, the river Mahananda forming the line of division. The portion lying west of that river would consist of *thanas* Bahadurganj, Araria, Matiari, Raniganj, Purnea, Kadwa, Dhamdaha, Gondwara, Kasba Amur, and Manihari; and that lying east would consist of *thanas* Kishanganj, Kaliaganj and Balarampur.

12. Of the two, the former division embraces a considerable portion of the district, and this large tract of country is bounded on the west by the river Kusi; on the south by the Ganges; and the north by the foreign territory of Nepal. It may fairly be stated that the character of the people inhabiting that area (I am not here referring to the immigrants), is akin to that of the Bihar districts of the province. The southern and the western portions of this big area contain people who may be called strictly "Biharis" in their social relations and customs. The *thana* of Dhamdaha, which is contiguous with North Bhagalpur, having the Kusi between them, presents the type of a truly pastoral country. The hardy Rajputs and the no less hardy Brahmans have from generation to generation devoted themselves to agricultural pursuits and to the rearing of cattle, of which the grazing lands in Dhamdaha, along the Kusi, have gained a notoriety all over the other districts of Bihar. I may briefly state here that this *charri* or grazing *mahal* forms a part of the property of the Maharaja of Darbhanga. The west of *thana* Raniganj and north of Matiari is of the same character as Dhamdaha, but as we proceed eastward there is a considerable change.

13. It appears evident that the Hindi-speaking race living to the south and on the more eastern confines of the district became Bengalised as they advanced. In portions of *thana* Kadwa, in Balarampur, Kasba Amur, and Manihari a large portion of the population appears to be more "Bengali" than "Bihari," and speak the Bengali tongue. It has also been found out during the recent census that a great mass of the people living intermediate between the two grand divisions referred to speak a corrupted dialect—a mongrel between Hindi and Bengali.

14. This state of things continues till the *thanas* of Balarampur, Kishanganj, and Kaliagang are reached by stages from the south to the north. A portion of Kishanganj and Balarampur borders the districts of Dinajpur and Malda, while north Kaliaganj touches the confines of Nipal and borders a small portion of the district of Darjeeling and Jalpaiguri. In this area the character of the people partakes of the nature of that of the neighbouring tracts, and it can be safely stated that the police stations of Kishanganj and Kaliaganj return more criminals than a corresponding tract in any other part of the district.

15. Generally speaking, the character of the people may be described as submissive and indolent. The Rajputs of Dhamdaha are described as turbulent, but I have not found them so. In Kaliaganj and Kishanganj the Muhammadans are decidedly more spirited than their cousins living in the south and west of the district.

16. The bulk of the district population were Hindus, as was ascertained in the census of 1872. I annex a small table to show the figures for Hindus and Musalmans from 1872:—

Year.	Hindus.	Musalmans.
1	2	3
1872 ...	1,022,009	690,149
1881 ...	1,076,925	771,130
1891 ...	1,138,738	805,267

17. It will appear therefore that the percentage of Hindu population in 1872 was 59 in both 1881 and 1891, 58. It was 57 in the time of Dr. Buchanan's survey. The preponderance of Hindus over Musalmans is to be found in almost all the *thanas* of the district, except in Kasba Amur, Kishanganj, Kaliaganj, and Bahadurganj.

18. In the remaining *thanas* of the district the proportion of Hindus to Musalmans may be shown thus:—

Purnea	...	2	Hindus	to	1	Musalman.
Dhamdaha	...	12	,,	,,	1	,,
Gondwara	...	8	,,	,,	1	,,
Manihari	...	4	,,	,,	1	,,
Kadwa	...	2	,,	,,	1	,,
Balarampur	...	1⅛	,,	,,	1	,,
Araria	...	1¼	,,	,,	1	,,
Raniganj	...	4	,,	,,	1	,,
Matiari	...	4	,,	,,	1	,,

19. Thus the proportion of Hindus is greatest in police station Dhamdaha, which is a western *thana* of the district. This ratio decreases as we proceed towards the north-easterly direction, until the *thana* of Kaliaganj in subdivision Kishanganj is reached, where to nearly every three Muhammadans there is one Hindu. The distribution of other religions depends upon the local circumstances. Thus, for example, the indigo and other industries have drawn more Europeans and Eurasians to the *thanas* of Gondwara, Kadwa, Manihari, Matiari and Purnea than to others, and as regards the Jains and others, they are chiefly confined to the *thanas* where there are commercial facilities as in the Purnea, Dhamdaha, Raniganj, Matiari, and Kishanganj *thanas*. There are but few in Kadwa and in Araria.

20. As regards the area of the district, a comparison has already been made between its probable extent during earlier times at the time of Dr. Buchanan's survey and at that of the census of 1872. It does not appear that any further appreciable change in area took place till after the census of 1881. On comparing the figures of 1872 and 1881 it seems that in police station Matiari alone there was a decrease in area by only one square mile in 1881, so that the entire area of the district decreased from 4,957 square miles in 1872 to 4,956 square miles in 1881. Since 1881 there has been an interchange of areas between Bhagalpur and this district and between certain *thanas* of this district, so that the present area of the district has increased from 4,956 square miles in 1881 to 4,993 square miles in 1891. The variations may be shown thus:—

Thanas.	Variations.	Remarks.
1	2	3
1. Dhamdaha ...	+ 5 square miles ...	This addition has been made by transfer from Bhagalpur.
2. Kasba Amur ...	− 6 ,, ,, ...	Transferred to police station Kishanganj.
3. Raniganj ...	− 71 ,, ,, ...	Transferred to Bhagalpur.
4. Matiari ...	+ 103 ,, ,, ...	Transferred from Bhagalpur.
5. Kishanganj ...	+ 6 ,, ,, ...	Transferred from Kasba Amur.

Net increase in area = + 37 square miles.

21. As there had been little or no change in the area of the district since 1872 till after 1890, the boundaries of the district may be said to have stood until after the latter year as follows:—

On the North.—The state of Nipal and the Darjeeling district.

On the East.—Districts of Jalpaiguri, Dinajpur, and Malda.

On the South.—The river Ganges, separating it from the districts of south Bhagalpur and the Sonthal Parganas.

On the West.—*Parganas* Naridigar, Nisankpur Kura, and Chhai in the district of Bhagalpur.

22. By the interchange of areas between north Bhagalpur and this district, the western boundary line lies in 1891 along the main stream of the Kusi river, as it flows at present. The other boundaries remain the same as before

Head II.—Movement of the Population.

23. It has been stated in paragraph 20 that after the census of 1881 an interchange of areas took place between this district and Bhagalpur. My comparison with the figures of 1881 would not be fair, unless the population in 1881 were estimated on the present area. To do this, I have deducted the population of the area that has been transferred from, and added it on to, that which has been transferred to this district from the neighbouring one.

24. Thus the calculated population on the present area stood at 1,849,073 in 1881, while the population returned during the recent census stands at 1,944,658, showing an increase of 95,585 souls. With the exception of the two *thanas*, Gondwara and Kishanganj, the increase has been general.

25. In police station Gondwara the decrease is 8,203, and in Kishanganj 3,499 souls, or nearly 6 per cent. in the former, and in the latter 2 per cent. on the population of 1881.

26. The decrease in Kishanganj cannot be assigned to any special cause. A small portion of the people was probably absent on the night of the final census at the *mela* at Dhakpara in *thana* Bahadurganj. As for the decrease in police station Gondwara, the decrease is due to the following facts.

27. During the census of 1881, as well as of 1891, the famous *mela* at Karagola came on almost concurrently within a few days of the final round of census. But in 1891, about a fortnight before the final enumeration, the great *Ardhodaya Yoga* had drawn a very large influx of people to the site of the *mela*, who left the place before the 26th February, on which date the final counting took place. In other years the population at the *mela* itself was estimated at nearly 60,000 souls, but owing to the above circumstance only 5,000 were counted there on the present occasion

28. As for the rest of the *thanas*, the increase is specified as follows:—

Purnea	...	+ 3,129	Araria	..	+ 10,717
Dhamdaha	...	+ 34,046	Raniganj	...	+ 4,299
Manihari	...	+ 4,420	Matiari	...	+ 16,676
Kadwa	...	+ 5,012	Bahadurganj	...	+ 18,848
Balarampur	...	+ 8,159	Kaliaganj	...	+ 1,096
Kasba Amur	...	+ 885			

29. The increase is largest in police station Dhamdaha, and it is least in police station Kasba Amur. The large increases in Matiari and Araria are chiefly due to the opening of the line known as the Assam-Bihar section of the northern system of railways. This line, which was opened in 1887, runs through *thana* Manihari till it branches off at the extreme west of police station Kadwa: one of these branches passing northwards through police stations Purnea, Araria and Matiari, and the other through Kadwa and Balarampur. The opening of this line has given an impetus to the local trade in those *thanas*, which has necessarily drawn people from other places. The large increase in police station Matiari is also due to the transfer of 103 square miles of area from North Bhagalpur, and though a large portion was transferred from police station Raniganj in this district, the population was not equalized.

30. In *thana* Dhamdaha the increase is traceable to a large portion of the country, which was hitherto in jungle and in an uncultivated state, having been opened out by cultivation. The increase is also due to the influx of a large number of temporary *raiyats*, who every year during the cold season, come to Dhamdaha in search of employment as paddy-cutters and as attendants upon herds of cattle that are brought over to the Kusi jungle for grazing. Much care was taken to have these people enumerated, and special measures were adopted for the purpose, which had not been the case at the census of 1881. The immigration of paddy-cutters was also apparent in other *thanas* like Kadwa and Gondwara. Of the remaining *thanas*, the large increase of population in Bahadurganj is explained by the Subdivisional Officer of Kishanganj as being due to the development of commerce in that *thana*, which has also probably gained, at the expense of its neighbours, Kaliaganj and Kasba Amur. In Kaliaganj and Kasba Amur the percentage of increase is very inconsiderable, being ·4 and ·6 per cent. respectively, the increase may be said to be due to no particular cause that would admit of any explanation.

31. *Growth of Towns.*—With the exception of the town of Purnea, the head-quarters station of the district, there is no other place which can properly be called "town." But a great deals depends upon the definition of a "town," which, in the census acceptation of the term, was thus defined for the purpose of the present census.

(*a*) "The population should be not less than 5,000 residing in houses more or less contiguous, not in scattered collection as hamlets, &c."

(*b*) "The place, if not containing the above population, should be under the operation of some Municipal Act"

(*c*) "Though containing the above population, it should not be merely a large village, but should have some distinctly urban character as that of a market town."

(*d*) "Where a town is made up of several distinct portions each should be shown separately as municipal limits, suburbs, and cantonment respectively."

32. In pursuance of the above definition the number of towns returned was only three, namely, Purnea, Kasba, and Kishanganj.

33. In Purnea the population, as ascertained by the recent census, is 14,555, and it is under the operation of the Municipal Act, III (B.C.) of 1884.

34. In Kasba, which is about 7 miles from the civil station and which is known as one of the biggest rice markets in the district, the population is 5,544. It has also come under the category of "town" according to clause (*c*) of the definition.

35. Town Kishanganj, which is the head-quarters station of the subdivision of Kishanganj, returns a population of 8,466, there being a municipality which has been extended but lately. It appears that in 1872 the following are returned as towns:—

		Souls.
(1) Purnea	with	16,057
(2) Raniganj	„	6,144
(3) Kishanganj	„	3,800

During the census of 1881 the number of "towns" shown was 7, as detailed below:—

		Souls.
(1) Purnea	with	15,016
(2) Bangaon	„	6,158
(3) Sitalpur khas	„	6,002
(4) Kishanganj	„	6,000
(5) Raniganj	„	5,978
(6) Bhatgaon	„	5,723
(7) Kasba	„	5,124

I do not find anywhere how "town" was defined during the census of 1881, except perhaps that a village having a population of 5,000 and upwards, was treated as a "town." It could only be for this reason that Bangaon, Sitalpur, Raniganj, and Bhatgoon, which are truly rural villages, were shown as "towns."

36. In this respect I have but little to say except so far that, with the exception of the town of Purnea, the rest of the population in the district may be regarded as entirely rural

37. It appears from a review of register No. IX that out of the total males consisting of 993,496, the return of birth-district in favour of Purnea has been made in 710,183. The remaining 283,313 may be assumed as immigrants from some other districts. This shows that nearly a third of the total male population of the district have migrated from some other districts in search of employment, land, or otherwise. It is not possible to trace out this large number of immigrants to any particular locality or to the pursuit of any particular avocation. It appears to me very likely that a large number of them must have been labourers, trades-people, shop-keepers, and the like, whose connections with the district are of a temporary nature, unlike the resident cultivator of the soil. Large numbers of Musahars, Binds, Nuniyas, and Kewats come to the south of the districts from Monghyr, Bhagalpur, and the west. Banias come from Shahabad, Muzaffarpur, Ghazipur, and Chapra. Rajputs, Brahmans, Kahars, Kurmis, Bhuyars, and Muhammadans come for service, as in parts almost all servants are outsiders. To these must be added large numbers of traders, Bengali clerks, and the constant flow of coolies passing to the east for work in the paddy fields or tea gardens.

Head III.—Varying Density of the Population.

38. The average density of people per square mile was 346 in 1872, it rose to 373·02 in 1881, and to 389·38 in 1891.

The following is a list of the *thanas* of the district, arranged in merit of their densities:—

	Density per sq. mile.
(1) Bahadurganj	= 547·04
(2) Araria	= 488·75
(3) Kishanganj	= 482·85
(4) Kaliaganj	= 444·33
(5) Kasba Amur	= 439·00
(6) Kadwa	= 381·60
(7) Balarampur	= 381·39
(8) Purnea	= 369·92
(9) Matiari	= 352·06
(10) Raniganj	= 331·89
(11) Dhamdaha	= 278·98
(12) Gondwara	= 274·92
(13) Manihari	= 245·31

39. The above table discloses the fact that the northern and the eastern portions of the district are more thickly populated than those in the south or the west.

40. It appears that during the census of 1872 and 1881, the northern and the eastern portions were nearly as thickly populated as they seemed to have been in 1891. This would be better explained by the following table showing the relative position of each *thana* during the years 1872, 1881, and 1891 :—

Thana.	1872.	1881.	1891.
1	2	3	4
1. Purnea	8	8	8
2. Gondwara	11	11	12
3. Kadwa	6	7	6
4. Dhamdaha	13	13	11
5. Balarampur	7	9	7
6. Kasba Amur	4	6	5
7. Manihari	12	12	13
8. Araria	3	3	2
9. Matiari	9	4	9
10. Raniganj	10	10	10
11. Kishanganj	1	2	3
12. Kaliaganj	5	5	4
13. Bahadurganj	2	1	1

41. Thus during each of the years 1872, 1881, and 1891 the northern *thanas*, like Kishanganj, Bahadurganj, Kaliaganj and Araria, show the greatest density of population. It appears that police station Matiari was more thickly populated in 1872 and 1891 than in 1881. The change in its area accounts for the difference at the last period. With regard to the other *thanas*, it appears that they have retained their position almost to the same degree. But police station Balarampur appears to have stood in 1881 far below the position which it occupied in 1872 or in 1891. The fruitfulness of the soil towards the north of the district, *e.g.*, in *parganas* Surjyapur, and Terakhardal, has undoubtedly made that part of the district more thickly populated than the other. The police stations of Gondwara, Manihari, and Dhamdaha, where any quantity of waste land and land covered with thick jungle may be seen, return the lowest density of population. It is undeniable that Dhamdaha has been much opened out in the past decade. Still the number of persons per square mile reaches only the low figure 279 in great contrast with any of the northern *thanas*, where the number of persons per square mile is over 500. It is 547 in Bahadurganj, the most thickly populated *thana* of the district. This high density is chiefly due to the fertility of the soil in that *thana*, which is intersected with innumerable rivulets and water channels which irrigate the land. Jute also is largely grown there, and gives a good return to a very large extent. As regards the land to the south, west or east, it suffers more or less owing to the annual inundation of the Kusi on the west, the Ganges on the south, and the Mahananda on the east; as regards the climate, the north is of course the coldest part and has the heaviest rainfall, being close to the hills. Native opinion considers the subdivision of Araria much more healthy than either the subdivision of Kishanganj or any of the *thanas* in the Sadar subdivision. The prevalent disease is fever and its concomitant effects, such as enlargement of the spleen or liver, rheumatism and neuralgic effects; goitre is much more prevalent towards the north and east of the district than in any other part; cholera and small-pox appear sometimes in epidemic form,

but it does not appear that any of these virulent diseases is indigenous to the district. Twenty thousand persons died of the former disease soon after the census was taken, and only two years before the deaths due to the same disease rose to 17,750. The *thanas* most affected in the present year were Matiari, Araria, Raniganj and Bahadurganj, and in the former year Purnea, Araria, and Goudwara.

Head IV.—Religion.

42. I have said elsewhere as to the distribution of people according to religion. This seems to have undergone little or no change since 1872; where such changes appear they are due to alteration in boundaries. The main divisions of the people are Hindus and Musalmans. Of the others, Christians and Jains contribute but a small proportion, and it is infinitesimal in the case of other Asiatic religions like Jew or Parsi. It appears that very little advance has been made during the past decade towards the spread of any particular religion or to the development of any religious sect, or to the increase of proselytism. Of pilgrimages there are none in this district, except the annual bathing in the Ganges near Karagola, which has given rise to a fair held at that place. This has turned the ceremony into a more conventional form, where shopping and sight-seeing attract a larger mass than go there with any real feelings of religion or piety. Truly speaking, the ceremony of bathing in the holy Ganges on the day of the full moon in *Magh* is such as would only be observed by a Hindu, but whether Hindu or Moslem, crowds of people flock to the place annually, and I do not think there exists any religious association in most of the people that gather round the multitudes of shops and stalls or amuse themselves otherwise.

Head V.—Infirmities.

43. I have been favoured by the Civil Surgeon with the following note on this subject:—

"The following are the only deductions I can draw from the figures of infirmities in the district according to the census tables of 1881 and 1891 respectively. The various infirmities appear to be pretty evenly distributed according to the population of the various *thanas*. The great decrease in all in 1891 as compared to 1881, I should suppose, was in great measure due to greater care and accuracy in taking the census of last year. To draw any deductions with regard to the relation of the various infirmities to religion, caste and occupation, if any, it would be necessary to have tables constructed, showing these particulars. As regards every infirm person in the district, I should doubt if the data exist for this purpose.

44. *Leprosy* is shown to be at any rate not increasing here, though it is frequently asserted that this disease is making rapid progress in India. From these figures it appears to have decreased 30 per cent. in 10 years. The much smaller number of females shown as lepers, may probably be due to the existence of the zanana system, and a not unnatural unwillingness on the part of the men who make the returns to put down their female relatives as lepers In the absence of any attempt at segregation I see no reason why leprosy should have decreased in the last ten years. I have never heard of any local popular belief on the subject of the causation of leprosy, and as all my medical subordinates in the district are Bengalis, none of them are able to give useful information on the subject. The only diet which, as far as I know, has been accused of predisposing to leprosy, is a diet almost exclusively of fish, not necessarily bad fish. Fish is not a staple of diet in this district. I have never seen any fact to support this theory even in eastern Bengal, where fish forms a large proportion of the food of the population. The only reasonable theories as to the causation and spread of leprosy appear to me to be (*a*) hereditary, (*b*) contagion from such intimate personal connection as that of husband and wife.

45. *Insanity.*—My personal impression is that this infirmity is more common here than in any other district in which I have served, judging from the number of cases coming under my own observation.

46. *Deaf-mutism.*—I should not have thought there were so many. Such cases very rarely come under my notice.

47. *Blindness.*—Is very common here, as in most parts of India, and appears to me to be chiefly due to two causes, senile (*a*) decay causing cataract in various stages in elderly persons, though very few cases of cataract come to the dispensary for operation; (*b*) various forms of ulceration, especially of the cornea, which though easily amenable to treatment in their earlier stages, seldom come for treatment, and from remote parts of the mufassal cannot come until vision has been hopelessly destroyed, and it is too late for any treatment to be of use."

48. Dr. Picachy, former civil medical officer and an old resident of the district, remarks as follows:—

"A reduction of about 30 per cent. of infirmities under all heads is to be seen in the last census, viz., that for 1891. This is too good a result to expect in a decade, when the census, it may be presumed, remains the same. It may therefore be put down to a better enumeration in the present instance. There is no data to ascertain in what degree occupation, religion, caste, and habits act upon infirmities, though it is well known that ganja smoking, in which Hindus indulge more than Muhammadans, is an exciting cause of insanity, and opium eating, which Muhammadans practise, is the reverse, and females, who abstain from both, are afflicted less.

49. As regards leprosy, there is no evidence to show that it is advancing, or that a fish diet, good or bad, induces it. On the other hand, more Muhammadan lepers are to be seen than Hindus, and the latter of the lowest castes. They live upon a mixed diet of fish and meat, and are not particular whether it is tainted or not, and they seem to suffer most from leprosy. Leprosy is capable of being transmitted from parent to child, when in its early stage it escapes detection, and when sufficiently advanced and separation does not take place, a man or a woman may infect one another; when it comes to that stage, separation is practised generally. Deaf-mutism is a feature of the district like goitre, and its primary cause is the common forms of inflammation of the ears, produced by damp and malaria, and sympathy of the organ of speech subsequently.

50. Blindness chiefly comes from neglected inflammation of eyes, poorness of constitution in a bad climate, and the application of caustic remedies."

51. An insane was defined as *pagál* and leper as *korhi*. Special care was taken to instruct the enumerators as to what form of infirmity was meant, and I have no reason to think that many mistakes were made. The Subdivisional Officers of Kishanganj and Araria report to the same effect, and this is borne out by the opinion of both medical experts who think the improvement shown, must, in part at least, be due to improved census work.

Head VI.—Education.

52. The district of Purnea is, for purposes of the Education Department, divided into four circles. The first comprises the jurisdiction of *thanas* Kasba Amur, Kadwa, Balarampur and Manihari, called the Sadar east circle. The second, called the Sadar west circle, comprises the *thanas* of Purnea, Gondwara, and Dhamdaha. The remaining two, comprise the jurisdiction of the two subdivisions of the district, and are named after them.

53. The statement No. 1 appended shows the population of each circle divided into Hindus and Muhammadans (the number belonging to other religions being infinitesimally small, has been omitted) according to the censuses of 1881 and 1891. It also shows the percentage of each of the two sections to total population for those two years. It will appear from a reference to this table, that the proportion of Hindus to Muhammadans has remained the same (small fractions being neglected) in all the circles.

54. The proportion of Muhammadan boys at school to those of the other religion continues largely in excess of the proportion which Muhammadans bear to the total population in almost every part of the district.

55. The cause of this disproportion between the education of the two parts of the population is that, by their religion, Muhammadans are driven to obtain a certain amount of education, but as shown below this impetus fails to carry them beyond the lower standards. On the other hand, the agricultural Hindu has no such impulse, his children are only employed in herding cattle in the fields and in shops.

56. The majority of the Hindus found in the district belong to the lower orders, and whether the Hindu population is predominant as in *thanas* Kadwa, Dhamdaha and Manihari, there are fewer schools.

57. In the Sadar east and Sadar west circles the greater part of the country goes under water for a considerable period of the year, and access from village to village becomes quite impracticable, and education is considerably impeded.

58. The increase in the Sadar west circle is generally confined to the Purnea and Gondwara thanas: the first, because it has Muhammadan villages and is within the influence of the district head-quarters; the second, because the thana includes Dharampur pargana of the Maharaja of Darbhanga, and the population contains several villages inhabited by Brahmans, Rajputs, &c.

59. In Araria most of the schools are found in the Araria and portions of other *thanas* which adjoin it. The thana of Raniganj where, in addition to agriculture, the principal occupation of the people is connected with the manufacture of ghee, the schools are much fewer. The boys of school-going age graze cattle from morning to evening.

60. In Kishanganj the Hindu population of this subdivision is formed of Telis, Sunris and other low castes, or of the Kochh (Rajbansis) and Polujars. The majority of the schools is therefore in this subdivision almost entirely confined to Muhammadan villages in the three *thanas*.

61. Besides religion and floods, a third influence is the unhealthy climate of the district. This impedes progress of education everywhere, and during outbreaks of cholera or fever schools are entirely deserted.

62. In explanation of the differences in the higher standard of education the religion impulse does not induce the Muhammadans to advance into the higher branches of education. There is not a single middle school in any village entirely attended by Muhammadan pupils. All the 4 Board and 2 aided schools are situated in Hindu villages. The attendance of 50 per cent. of Muhammadan pupils at Amdabad is due to the place being on the Malda border, where both Hindus and Muhammadans appreciate education. The explanation is not far to seek. The Muhammadans of this district, with very few exceptions, are unlike those in other districts, purely agriculturists. It is only the higher class of Muhammadans that affect high or English education.

63. A reference to the statement No. 2 appended will clearly show that education has been making rapid progress in the district since 1881, inasmuch as institutions imparting education have increased from 698 with 9,150 pupils in 1880-81 to 975 schools with 16,012

pupils in 1890-91, thus showing an increase of more than 28 per cent. in schools and 42 per cent. in scholars. In some years of the decade under review the percentage was much higher. The increase in the percentage of schools was largest in 1886-87, and that of pupils in the year that followed.

64. Compared with the figures of the year 1880-1881, the increase in the percentage of schools in 1886-87 was 42, and of pupils in the following year 50. The increase in the number of schools dated from the introduction of the chief *guru*, and the payment-by-results system was confined to indigenous primary schools, the object of the department being to bring within the pale of its organizing influence all the teaching agency of the country. The widest signification was given to the term-teaching "agency," and it included among its number a *mudi* shop, where the father along with his other occupations, taught his own son to read and write. The increase in the primary grant materially helped in this direction. But in 1885-86 Government ruled that schools with less than 10 pupils should be excluded from the returns. The rule was modified in the following years, and educational institutions were divided into public and private, the latter being still further divided according to the sort of education imparted in them. Thus schools, giving instruction in oriental classes, have since been shown under separate headings, as also those which taught vernacular purely in their old native way.

The loss of primary schools since 1886 is therefore nominal. They are now being shown as elementary schools not conforming to the departmental standard.

65. It may be worthy of notice here that while these primary schools continued to increase, the other class of schools, with slight fluctuations, showed very little change. In fact, the local *zilla* school has been the only high school in the district since its foundation, although its pupils increased year by year. The school returned 52 pupils at the end of the year 1871-72, increasing to 125 in 1881-82, while its strength in 1890-91 was 190.

66. The middle schools varied between 14 and 8, their number last year being 11. The attendance at the beginning and end of the decade was 372 and 511 respectively. The rise and fall of these schools is mainly due to the system of grants-in-aid, which is given in proportion to the income of a school raised locally, but this local income, depending on the influence of Secretaries' prosperity, of seasons and other temporary causes, has no element of permanency in it. Hence these schools have to be closed when local support fails.

67. Except in high schools, the medium of imparting instructions has been the mother-tongue of the pupils in all public schools.

68. In schools called middle English, the foreign tongue is taught only as a second language, the bulk of the course of studies being carried on in vernacular.

69. There is nothing in this district to report in regard to aboriginal education. The Dhangars, the only aboriginal class of importance, are few and scattered.

Head VII.—Language.

70. As mentioned in a previous paragraph, the chief languages or dialects of the district are Hindi and Bengali. These fade into one another, and it is impossible, without close study, to say whether one or the other is obtaining a preponderance.

Head VIII.—Castes.

A.—Hindus.

71. The principal castes of the district have been shown in the annexed statement No. 3 in the order of the number belonging to each. Statement No. 4 shows the castes grouped together under different classes according to their social precedence.

Preliminary.

72. Statement No. 5 shows the classification of castes according to their respective functions and practices.

73. Since 1872 there has been some migration of the people of the adjoining *thana*, particularly of *thana* Gondwara to *thana* Dhamdaha, where plenty of land is yet to be had at very low rates for cultivation, with the advantage of good low-paid pastures. People from the contiguous parts of the district of Bhagalpur have also emigrated and settled down there, and to this may be attributed the abnormal increase in the population of *thana* Dhamdaha of 28 per cent. The matter next in importance in influencing the distribution of the people are the facilities afforded by the opening of the railway lines in this district, which have been particularly taken advantage of by the people of the Kishanganj subdivision in going away and seeking employment in Calcutta. There has not been any further change in the distribution of the population of the district since 1872 worth noticing here.

74. *Ethnical and other interesting description of castes.*—The following is an ethnical description of the principal castes of the district and of others, which are recognized as important, though their number in the district is comparatively small. The arrangement of social precedence has here been followed. Those numbering over 10,000 souls have, as a rule, been taken to belong to a principal caste.

75. *Brahmans.*—These number 28,306, returned by the last census. Though met with in every part of the district, they are chiefly to be found in *thanas* Dhamdaha, Matiari, Raniganj, Purnea, Gondwara and Araria, which form the western and the south-western parts of the district. These are mostly Maithil Brahmans. A line passing straight from the head-quarters northwards to the Nipal frontiers, and similar line due south to the Ganges, will pretty well divide the district into what may be termed "the homes of the Brahmans" on the west, and of the low castes and Muhammadans on the east. The bulk of the Brahmans support themselves by cultivation, and they number among themselves the majority of Hindu *zamindars*, *milkdar*, and *patni* tenure-holders; almost all of them own valuable occupancy holdings at fixed low rates. The rich families of the Rajas of Champanagar, Ramnagar, and Srinagar own very extensive landed property in this and in the districts of Monghyr and Bhagalpur. The *Srotriyas*, the cream of the Maithil Brahmans, are very scarce here. The members of the Saifganj (Katihar) Raja family are the only representatives of this supreme class of Maithil Brahmans. It is needless to add that the Brahmans are of purely Aryan origin and blood, and retain generally the features, habits, and all the other qualities of their ancestors. There is not much Sanskrit education among them as was expected, and this is, I think, from the backward state of the district.

76. *Rajputs or Chhatris.*—Thirteen thousand five hundred and seventy-five in number. They generally inhabit a tract which is nearly conterminous with that occupied by the Brahmans. Although differing from their neighbours in the regularity of their features, they are inferior in boldness and strength to their fellow-caste men in the western districts of the province. The climate of the district has not failed to work a change in them as in others. None of these are large *zamindars*, although a fair number of them are *milkdars* and *patnidars*. They all possess occupancy holdings at low fixed rents, which they cultivate by means of their servants, and also by sub-letting.

77. *Kayasths.*—Twelve thousand seven hundred and fifty-one in number, as ascertained in the last census. The best Kayasths, who are the recognized descendants of the twelve sons of Chitra Gupta, are the following.—

1. Sribastab.
2. Amashta.
3. Karan.
4. Gaur.
5. Aithana.
6. Mathur.
7. Saksena.
8. Surajdhya.
9. Bhatnagar.
10. Nigam.
11. Balmik.
12. Kulsreshta.

There are two more Kayasths besides the twelve above mentioned, viz., the Maithil and the Bengal Kayasths. This district is the native country of the Maithil Kayasths (Maithilapuri forming part of the Bihar province lying north of the Ganges), and consequently the majority of the Kayasths here are of Maithil origin. They are mostly *zamindars'* servants, such as *patwaris*, *tahsildars*, and *muharrirs*. These chiefly inhabit the country lying west of the river Mahananda, which may fairly serve as the boundary between the Hindi and Bengali-speaking parts of the district. The second in number are the Amashta Kayasths, who are chiefly Government servants living at the district and subdivisional head-quarters. The Sribastabs are very few and demand no special notice. The Bengal Kayasthas are also very few, and they are all Government servants. The Kayasths, being the writers of the country, very few of them cultivate land, there are no big *zamindars* among them in this district. The Maithils, who are the natives of this district, have little or no means to purchase *zamindaris*, while the Amashtas, who can better afford to purchase landed property, being natives of other Bihar districts, have little or no inducement to do so in a country of their temporary sojourn.

78. *Babhans.*—These, from their features, seem generally to be of Aryan blood. They number only 5,366 and inhabit chiefly parts of the Sadar and the Araria subdivisions; they are partly *zamindars*, *patnidars* and *milkdars*, and partly owners of occupancy holdings at fixed rents.

It is very difficult to define the exact social status of this caste among the Hindus. They think themselves next to Brahmans, while the Hindus represent them to be void of all original existence, and therefore of any position in society. The districts of Benares, Gaya, Patna, Muzaffapur, Darbhanga, Monghyr, and Bhagalpur are the country of the Babhans, who call themselves *zamindar* Babhans, while their neighbours name them Bhuniar Babhan. The story of their origin, as related by their neighbours of the aforesaid districts, runs thus:—

One Jara Sandha, the mighty Raja of the ancient and renowned kingdom of Magadh, having his capital at the present town of Bihar, in the district of Patna, was required to celebrate an important *Jog* (religious ceremony) by feeding one lakh of Brahmans. He, accordingly, ordered his *dewan* (Prime Minister) to bring together the required number the next morning, and in default to suffer death and forfeiture of property. The unfortunate *dewan* having so difficult a task to accomplish within such a limited number of hours (about 12), was forced by circumstances to make up the number by admitting or rather forcing Brahman looking Sudras and Buses to join the multitude by getting *Janaws* (the Hindu sacred thread) and to partake of the rich feast and the munificence of the State. Having thus been recognized as Brahmans by the State and having partaken of their food with the true Brahmans, they were subsequently loath to join their fellow-castes. The Brahmans and the Hindus would not

recognize them as true Brahmans, and the result was that all these men, who belonged generally to the richer part of their castes, joined together and formed one numerous and influential caste, whose superiority to other non-Brahman castes is not up to this time recognized. There seems to be some truth in the story, when their neighbours say that the Babhans even now retain in their sub-castes the name of the original caste to which they belonged. The following are examples which they cite:—

1. Chakwar—From *chak* (potters wheel).
2. Jalewar—From *jal* (water) or *jal* (net).
3. Domkatar—From *dom*.
4. Bhusbarat—From *bhus* (husk).
5. Kodaria—From *kodar* (spade).

79. *Bhats.*—Two thousand eight hundred and sixty-two in number. They chiefly inhabit the banks of the Ganges, forming the western part of the Manihari *thana* (Kamalpur and neighbouring villages). It is worth noticing here that instead of following their original profession, they now cultivate land by servants as other upper class Hindus do. A few of them own *milk* (rent-free) lands, the others possess only rights of occupancy in their land; they are generally literate, knowing the vernacular language of the district. They, from their features, seem more like Aryans than any others.

80. *Sadgops.*—Five thousand seven hundred and sixty-eight in number. These seem to have received some admixture of Aryan blood, as is apparent from their features and colour. The Sadgops of this district reside chiefly in the jurisdiction of the Kishanganj subdivision, and are more advanced in social precedence and mental capacity than any other Sudra castes. They are almost all of them literate, and hold situations of influence and responsibility under local *samindars*, and a few also under Government. They are generally well-to-do people, owning *samindaris*, *patni*-tenures, and valuable holdings at fixed rents. Their position in life full well corroborates the fact of their ancestors having, before the Muhammadan conquest, owned the sovereignty of some principality known as Gop Bhum, comprised partially within the present Burdwan district.

81. *Nágar.*—Three thousand and two in number. These also seem to have got some admixture of Aryan blood which can even now be traced from their features and colour. They occupy the position of high class cultivators. The south-western portion of the district is chiefly inhabited by them. They seem to have migrated to this district from the northern parts of the districts of Bhagalpur and Monghyr, where there number is much larger. A good many of them are literate, and they generally own occupancy rights in their holdings.

82. *Raj-dhobis.*—These number only 1,150, and chiefly inhabit some of the villages about the district head-quarters. They, from their features, colour and mental capacity, appear to inherit a larger proportion of Aryan blood than either the Sadgops or the Nagars. They have migrated to this district from the northern part of the district of Bhagalpur, where some villages are exclusively inhabited by this caste. It is worth noticing here that the Raj-dhobis relate the story of their origin thus—"that they in olden times, *i.e.*, before the battle of the Rajputs with Parasu Ram, were true Rajputs; that they ran away from the battle field and washed off their swords to avoid the persecution of Rajputs carried on by Parasu Rama. Their fellow-castes, who met Parasu Rama with undaunted bravery, nicknamed them *Raj-dhobis*, *i.e*, those who had washed off the Raj by washing off the swords by which they held it. They were out-casted, and since that event were considered not worth being classed among the Rajputs (Aryans), but among the Sudras, and this is the position they have since held." The present status and the features of the Raj-dhobis, as well as their mental capacity and education, corroborate this story relating to their origin.

83. *Bania.*—The principal trading people are the Banias, who number 27,772 and are divided into the following main sub-castes: —

(1) Bais.	(8) Gandhbania.	(14) Mahuri.
(2) Balindar.	(9) Agrahri.	(15) Nanyar.
(3) Rastogi.	(10) Jaunpuri.	(16) Oswal.
(4) Dorasia.	(11) Kuparia.	(17) Padar.
(5) Baranwar.	(12) Kasarbani.	(18) Romiar.
(6) Bungdesi.	(13) Kasandhan.	(19) Sinduria.
(7) Kathbania.		

These are, generally speaking, distributed in all parts of the district, principally in and about the district and subdivisional head-quarters, and the various trade centres of the district. The number in the north-eastern and the eastern portions of the district is small, while that in the western portion is comparatively large. At least about one-third part of the above number are foreigners, belonging chiefly to the districts in the Patna Division. These generally are non-Aryans.

84. *Khalsa.*—Three thousand three hundred and seventeen in number. These are people of the Panjab origin, and are mere migrators from their native province or other districts of Bihar. They fully retain their country dress and habits, and are generally dealers in grain, cloth, salt, and other miscellaneous articles. They belong chiefly to Gondwara, the south-western *thana* of the district.

85. *Lohars.*—Two thousand and thirty-six
86. *Kamars.*—Fourteen thousand one hundred and thirty-nine } in number. The Lohars and the Kamar are generally agricultural carpenters and blacksmiths, and as such are almost evenly distributed in all parts. The towns and the principal trading centres contain, however, a larger number of the Lohars than the interior of the country does. The Kamar is both a blacksmith and a carpenter for agricultural purposes. Necessity has caused the combination of both the trades in one and the same person, both of these are non-Aryans. Those living in the interior have almost all their own occupancy lands to cultivate in addition to their own profession. Land is so cheap and fertile here that there are very few men here who do not cultivate land. The cheapness of land further makes the question of occupancy rights much less contested here, and the consequence is that almost all the cultivators of this district hold such rights and generally at fixed rents. Such holdings are termed *maurusi.*

87. *Kumhars.*—Ten thousand nine hundred and ten in number. The Kumhars (potters), from the nature of their profession, are distributed pretty equally in every part of the district. They are non-Aryans. Almost all the Purnea Kumhars, besides following their own professions, cultivate land as occupancy *raiyats.*

88. *Goalas.*—The most numerous caste among the Hindus, numbering 134,110, or about $\frac{1}{15}$th of the total population of the district. They generally inhabit the western and south-western parts of the district, the country in those parts being less cultivated and abounding in luxuriant pastures. It is about 15-20 years back that the Dharampur pastures were well known far and wide, and attracted the greater part of the cattle of the neighbouring western and southern districts of Bhagalpur, Monghyr, Darbhanga, and Sonthal Parganas, &c. The Goalas are almost all illiterate and are non-Aryans. The abundance of land in this district has not failed to attract many of the Goalas to cultivate land exclusively, and these hold occupancy right in their land.

89. *Kaibartta.*—Fifty-eight thousand seven hundred and twenty-four in number, the third numerous Hindu caste in the district, non-Aryans, and purely agricultural people. These inhabit chiefly the southern portion of the middle part of the district, comprising parts of *thanas* Gondwara, Manihari, Kadwa, Purnea, and Kasba Amur. They are good cultivators, cultivating their land with pains. They generally own occupancy rights in their land, and the lowest class serve also as field-labourers, getting annas 2, or its equivalent in grain. Wages, however, rise high in sowing and reaping time. The Kaibarttas from their very name seem to be people of Bengal origin, and speak a language which has some affinity with the Bengali tongue; they also resemble much in their habits their fellow castes of the neighbouring districts of Bengal.

90. *Koiri.*—Twenty-two thousand, four hundred and seventy-one in number. Non-Aryans of Bihar origin, one of the principal castes, inhabiting chiefly the western and south-western parts of the district, a few only of these follow their original profession of cultivating vegetables and selling them. The majority are regular cultivators, having occupancy holdings. From the parts which they inhabit it is evident that they are migrators to this district from the neighbouring district of Bhagalpur, where their number is much larger. The Mahananda river is a barrier which they have not passed eastwards.

91. *Gangain* or *Gangota.*—These number 51,287 souls. A caste peculiar to this and some of the districts bordering on the Nipal frontier. The Gangains, although recognized now as belonging to one of the Hindu castes, are apparently of Nipalese origin, as may be seen from their flat face, depressed nose and generally fair colour, the Gangains settling in the British dominions form only a section of the main population inhabiting the Nipal territory. It is a general saying among people of that part of the district, which the Gangains now inhabit, that "*Jahan Jahan Kankai Tahan Tahan Gangain.*" (You will find the Gangains wherever you will find the river Kankai.) This is very true, for the Gangains abound only in the part of the country traversed by the Kankai and its old beds; they are a quiet people cultivating well their own lands, in which they own generally occupancy rights, these do not keep themselves so much aloof from other people of the district, as the people of the Koohh origin do. One or two Gangain families would settle and live among other castes in the same village, which the Koohh people will never be found to do.

92. *Rajbansi.*—Fifty-two thousand three hundred and fifty-six }
93. *Desi.*—Six thousand seven hundred and thirty-four } in number. Both these are people of the Koohh origin. The Rajbansis represent themselves to be the descendants of the Koohh Rajas of olden times, whose kingdoms are said to have extended from the east of the river Kusi to about Rangpur: the word "Rajbansi," itself means "one belonging to the Royal family." Besides the name, their fair colour also corroborates their story. It is very clear that the number of the true Rajbansis, who really were the descendants of the Koohh Rajas, has in course of the several centuries that have since passed, been much increased by the addition of others of the same caste. It is absurd to believe that the representatives of the Royal families would number so much as 52,000 (in round figures), against only 73,000, as the descendants of the common people (Desis, Paliyas, and Koohhs). The Desi are also people of the same Koohh origin, but with the difference that they are not the descendants of the ruling families, but of the higher classes of Koohh. The line of demarcation is, however, less prominent now, and a Desi is often found to claim to be none else but a Rajbansi. But a Rajbansi would be loath to recognize him as such.

Both the Rajbansis and the Desis are chiefly to be found in the eastern and the north-eastern portions of the district where their ancient kingdoms are said to have flourished.

94. *Sunris.*—Twelve thousand five hundred and forty-two in number. Non-Aryans of Hindu origin. They are chiefly to be found in the towns of Kasba, near the district head-quarters, and in Kishanganj. They, as a caste, carry on extensive trade in grain, mustard, linseed, jute, salt and other commodities, and also lend money. They are a set of very active, hard-working, and enterprising people. Their females husk almost all the rice required for local consumption and for export. The trade in rice is a monopoly of the Sunris. Some of them cultivate land as an additional source of income, and some own *patni* tenures, *milk* lands, and petty estates.

95. *Telis* (*Oilmen*).—Thirty-six thousand eight hundred and five in number. Non-Aryans of Hindu origin. They are chiefly to be found in the Sadar and the Araria subdivisions, where the cultivation of mustard seed is very extensive. Very few of them cultivate land exclusively.

96. *Nauas* (*Barbers*).—Seventeen thousand nine hundred and ninety-four. Non-Aryans of Hindu extraction, who, from the nature of their profession, are evenly distributed in all parts of the district; they do not cultivate land generally, as their own original trade is sufficient to support them well.

97. *Kewát*.—Seventeen thousand eight hundred and forty-nine in number. They inhabit the western portion of the district, and evidently have migrated from the country west of the Kusi, where a very large number of them is yet to be found. The Kewats are recognized as the servants of the Hindus and also their boatmen, but the state of things in this district has diverted them from their original professions, and the majority now are cultivators like other agricultural castes. A few only among them serve as field-labourers, getting about annas 2 per diem. They, as a class, do not own anything more than occupancy interests in the land. Non-Aryans of Hindu origin.

98. *Dhanúks.*—Forty-three thousand six hundred and thirty-four in number. Non-Aryans, inhabiting chiefly the western part of the district. Dhanúks also are, as a caste, the servants of the Hindus, but the Purnea Dhanúks are far from being so. A Dhanúk seldom engages himself as a menial servant in Purnea. They are almost all the cultivators of land, and quite as independent a class of people as others. They never possess other than occupancy interests in land.

99. *Amáts.*—Ten thousand and thirty-three in number. The above remarks regarding the Dhanúks will hold good equally for the Amáts.

100. *Barhi.*—Twenty-one thousand three hundred and nineteen in number. These also are non-Aryans. They are partly cultivators and partly fishermen; the cultivating portion will be almost about ⅔rds and the fishing about ⅓rd of the whole. These inhabit generally the part of the country lying east of the Mahananda river. They take the place of the Tiyars of the western part of the district.

101. *Gonrhis.*—Twenty-seven thousand, three hundred and eighty-two }
102. *Tiyars*.—Seventeen thousand, five hundred and seventy-nine } in number. Non-Aryans. The boatmen and the fishermen of the country. These, from the nature of their occupations, have settled in the western and the southern parts of the district, especially along the banks of the river Kusi and the Ganges, and the various branches of the former. About ¾ths follow their primitive occupation, leaving the remaining ¼th to form cultivators and field-labourers. The two castes, Tiyar and Gonrhi, are similarly employed, with this difference, that a larger number of the former cultivate land than the latter.

103. *Poliyas.* }
104. *Kochhs.* } The Poliyas number 21,009 and the Kochhs 46,076. Both of them belong to the Kochh tribe. The Poliyas are the middlemen of the tribe, while the Kochhs only the common people. They are both inferior in social status to the Rajbansis and the Desis above mentioned, from whom they differ, not in features, but very widely in colour. The Paliyas and the Kochhs are generally of dark, while the Rajbansis and the Desis of fair colour. The Paliyas and the Kochhs are both very docile and quiet people, keeping themselves aloof from the people among whom they settle. They generally settle together in large numbers, and one can scarcely find a Kochh, Paliya, Desi or Rajbansi settling with other people without having at least a dozen families of them there. The Poliyas deal in grain and other articles along with their cultivation, to which they pay very great attention. The Kochhs do the same, but in some places they serve as *palanquin* bearers also. As a class, all four of the Kochh tribe above enumerated are very true to their words. A *zamindar* will think himself very fortunate to get these men as his *raiyats*, so punctual are they in the payment of their rent.

105. *Ganesh.*—Eight thousand nine hundred and forty-four }
106. *Chapál*—Six thousand nine hundred and sixty } in number. These are people of either Kochh or Nipal hill origin, but it is difficult to decide to which of the two they properly belong, the part of the district inhabited by the Kochh and the Nepal tribe being almost conterminous. The determination of the above question becomes still more difficult. The Kochh people themselves, as judged from their features, may be none else but one of the Nipal hill tribes, and this is perhaps the best way of settling the matter. Both the Ganesh and the Chapáls are weavers in the Kishanganj subdivision; they make *Fotas* and *Patanis*, a kind of thick-checked country cloth, the demand for which still exists unchanged among the people of those parts.

107. *Beldars* (*diggers*).—Nine thousand and forty-seven in number. Non-Aryans. These for the greater part are migrators, temporary or permanent, from the western district of Bihar and the North-Western Provinces. The greater part of the district becoming submerged during the rainy season, requires the labour of a very large number of these men

for the purpose of raising the sites of houses above the level of high floods. The soil here being generally sandy, constant repairs of the district roads also require a much larger number of Beldars than other districts do. They generally get from Rs. 2 to Rs. 3 for every 1,000 cubic feet of earthwork.

108. *Tatwa* or *Tanti* (*weavers*).—Fifteen thousand six hundred and two in number. Non-Aryans. They chiefly inhabit the western and the southern parts of the district, and are as a class day-labourers and ploughmen generally. Land being very cheap here, a few of these also have succeeded in raising themselves to the position of cultivators. A large number of them are always to be found about the indigo factories, which give them better paid employment. They are actually the weavers of the country, but since some years on account of the growing demand for European piece goods, they have almost given up weaving, and a very limited number only now devote a part of their time to it.

109. *Musahars.*—Forty-eight thousand six hundred and seven in number. They belong to the purely aboriginal semi-Hindu tribe and are exclusively day-labourers. They inhabit the part of the district specified above for the Tatwas. They are, for the greater part, migrators from the districts of Bhagalpur and Monghyr, keeping up to this time active connections with their fellow-castes of the parent country. They worship the Hindu deities and their own ones also. A large number of these are indigo factory coolies.

110. *Dhangars.*—Thirteen thousand five hundred and ninety-seven in number in the district. These belong to the aboriginal tribe of the southern hills (Chota Nagpur), who have migrated and settled, some recently and some from several generations, in this district. They fill up all the different menial situations. They serve generally as household servants, gardeners, fuel suppliers, road coolies, or the like. Almost half the Dhangar population has now succeeded in becoming regular cultivators, and being stout and hardy men prosper well in agriculture. They inhabit the Sadar subdivision and specially the southern and western parts of it. The Hindus would not like to class the Dhangars as belonging to them, but the Dhangars would claim and be glad to be called so.

111. *Kurairia.*—Eleven thousand four hundred and ninety-nine in number. One of the semi-Hindu aboriginal tribes of the country. They worship the Hindu deities as well as their own. They live chiefly in and about Sahibganj in *thana* Kadwa; they never cultivate land, but support themselves by selling fuel and birds which they catch, and also by begging. Theft was, some years back, their chief profession. They were the scourge of the country only about 20, 30 years back, and spread their depredations far and wide in the district. They are even now regarded as a criminal tribe, and are strictly watched by the police. Although innocent looking, they are notoriously vicious, and are never inclined to the honest professions and habits of an aboriginal tribe.

112. *Dosadh.*—Twenty-seven thousand and eight in number, distributed in the part of the country lying west of the river Mahananda. They are chiefly day-labourers and village watchmen. The Dosadhs are abhorred by their neighbours as being professional thieves. They also are semi-Hindu people, having their own deities to worship besides the Hindu gods.

113. *Chamars* (*Skinners*).—Eighteen thousand three hundred and forty-two in number. Non-Aryans and semi-Hindus. The number of Chamars here is, I think, comparatively larger than in other districts, because of this district being one of the most important cattle rearing districts of the province. The nature of the profession has distributed them pretty equally in all parts of the district.

114. *Haris.*—Sixty-three thousand six hundred and fifty-eight in number. The second numerous Hindu caste in the district. In the country lying east of the Mahananda these exactly serve the purposes which the Dosadhs of the part lying west serve. They also are semi-Hindus. The other remarks regarding the Dosadhs will apply to these, with this difference, that the Dosadhs are of Bihar origin, speaking a Bihar dialect, while the Haris are of Bengal origin, and as such speak a Bengali dialect. They are divided into two main parts (sub-castes), viz., Dai Haris, (2) Bhuinmali Haris.

The females of the former only serve as midwives, the latter make bamboo baskets, &c.

B.—Musalmans.

115. *Sayyids.*—These number 9,398 in the district. The number seems to be large for a district like Purnea, but it would not appear so if we consider the position which Purnea held just before the English sovereignty. It was the seat of the government of several *Nawabs* who held under them a good part of the province. The Sayyids are of Semitic origin, and are the most respected among Musalmans, being the descendants of the Prophet. The resident Sayyids are *zamindars*, *patnidars*, cultivators and Government servants generally. although spread all over the district, they are chiefly found in the towns of Purnea and Kishanganj.

116. *Shah.*—Five hundred and eighty-five in number; also of Semitic origin. They are the priests of the Musalmans and are equally respected with the Sayyids.

117. *Shaikhs.*—Seven hundred ten thousand and twelve in number. The most numerous caste in the district, forming more than one-third of its total population. They are chiefly to be found in the eastern and the northern parts of the district. The predominance of the Shaikhs is partly to be attributed to Purnea having been for many years the capital of some of the Musalman *Nawabs*. The Shaikhs of this district have almost all got themselves recorded in the census of 1891 as Shaikh *Siddiqis*, *i.e.*, the descendants of the first *Khalifa*

(successor) of the Prophet, but their features, characteristics, habits, and mental capacity give them no such claim; they are partly of Semitic and partly of Hindu origin. They are divided into the following main sub-castes recognized locally:—

1. Bengali Shaikhs.
2. Kalaiya Shaikhs.
3. Habalyar Shaikhs
4. Khutta Shaikhs.

The most numerous Shaikhs are those who belong to the Bengali sub-caste. They chiefly inhabit the whole of the Kishanganj subdivision, *thana* Balarampur, and the eastern parts of *thana* Araria, Kasba Amur, and Kadwa. The river Mahananda may fairly be taken to be the boundary between the country inhabited by them and by the other Shaikhs. They are generally very active, industrious, and crafty; they speak a vulgar Hindustani, mixed with a corrupt Bengali; they seem generally to be people of Hindu origin, and as such retain many of their former habits and customs. To this day some of them are found to set up houses for Hindu deities (Bisahri generally), and when asked would say that according to the practices of their forefathers have got a "*Khoda ka Ghur* and *Bishar mâi-ka-Ghur*." Their taking part in the worship of Hindu deities was very general only some 30, 40 years back, but now only solitary instances are to be met with. Their constant contact withs foreigners of education and religious knowledge, and the spread of Persian education among them, have got them back to the true faith generally.

The second numerous Shaikhs are the Kalaiyas, who inhabit generally the strip of the country in the middle of the district about 15 miles in breadth, extending from the south of Araria subdivisional head-quarters on the north, to a line drawn from Kadwa *thana* to Purnea civil station on the south; they also seem generally to be people of Hindu origin, and retain many of the Hindu customs. They owe their very name to a purely Hindu practice, viz, not marrying in their own *kûl* (family). They never marry their cousins or other relatives like other Musalmans. The spread of Persian education among some of them has of late induced some of the principal families to forego their old *kûl* (family) restriction in matrimonial connections, and as the first result, a few have only recently, against their old customs so rigidly observed yet by others, been married to their cousins. The Kalaiyas are generally strong and hardy, but less active and crafty than their neighbours of the east—the Bengali Shaikhs above described. The bulk of the Kalaiya population is agricultural with some *zamindars*, *patnidars*, and *milkdars*; they generally own occupancy rights at fixed rents in their holdings. Some of them also serve as day-labourers at annas 2 per diem, or its equivalent in grain: when demand for labour becomes high which is generally in the sowing and the cultivating seasons, they get one and also two meals in addition.

The third numerous class are the Habalyars from pargana Haveli, which they formerly inhabited. They have now become dispersed, and are chiefly to be found in the part of the country lying between the Kalaiya tract on the east and the Khutta part on the west, which forms part of *thanas* Purnea, Gondwara, Manihari, and Kadwa. They seem to be people of Bihar extraction and speak a vulgar Hindustani language. Those inhabiting the Manihari *thâna*, however, can read, write, and speak the Bengali language well and in a less corrupted form than is done by even the Bengali Shaikhs.

The literate class among these know both Kaithi-Hindi and Bengali, and write the Hindustani language in Bengali characters. These also are chiefly cultivators, having generally occupancy holdings at fixed rents. A few of them hold petty estates and *patni* tenures also; some serve also as day-labourers, and the rate of wages is the same as described above.

118. The *Khuttas*, who inhabit the western and the north-western portions of the district, viz., parts of *thanas* Dhamdaha, Raniganj, and Matiari, are very few in number, and seem to be mere migrators from the western banks of the Kusi, forming part of the district of Bhagalpur, with which they keep active connections. They own the same rights and interests in the land as the Habalyars.

119. *Pathans.*—These number 9,352, and are distributed generally in the western part of the district. They are generally men who have received a share of Afghan blood, and are the descendants of the soldiers of the Musalman Nawabs who, after the dismemberment of the Musulman Government to avoid the troubles of the day, had left the towns to settle in the interior of the district.

120. *Mirzas.*—Three hundred and eighty-eight in number. These are men of Mughul origin; they reside generally in towns, and are the descendants of Mughuls who came here with the Musalman *Nawabs*.

121. *Malihs.*—One thousand nine hundred and three in number. These are descendants of a Muhammadan military class of people who generally formed the body-guards of the Kings. They seem to belong to the Semitic family and are a very stout, strong, hardy, and turbulent class of people. The small numbers here are dispersed in parts of the Sadar subdivision.

122. *Momins* and *Dhunias.*—Momins 41,103 and Dhunias 9,761 in number. Both these inhabit the western part of the district. They have given up weaving since the decline of the trade in country cloth, and are almost all now cultivators owning rights of occupancy; some of them are day-labourers also. The Momins have got some admixture of Semitic blood; but the Dhunias seem to be of pure Hindu origin.

123. *Kunjras.*—Ten thousand eight hundred and ninety-four in number. The Kunjras inhabit generally the banks of the Ganges and the Kusi, and grow vegetables which their females generally sell. The males generally serve as boatmen. They are migrators from the adjacent southern and the western districts with which they even now keep constant communication. They are also of Hindu origin.

Head IX.—Occupation.

124. Owing to the poverty of the soil, Purnea, compared to other districts in the Bihar province, is pastural rather than agricultural. Nevertheless, a trifle over one-half of its population live by tilling the soil.

125. *A. Agriculture.*—Of half the population engaged in agriculture, the ratio of the Hindu to the Muhammadan for the whole district is about 5 to 4, but this ratio varies in different parts of the district. Broadly speaking, there is a larger number of Muhammadans than Hindus in the north-east and east.

126. *Zamindars.*—(*a*) Hindus.—As a rule, the large landed proprietors are Brahmans, whose ancestors held property from before the British occupation. In a few instances is seen the power of wealth breaking down the rigid caste prejudices of ancient India. The native of India is notorious for his fondness for investing his hoardings in landed property, and the grasping Baniya, with his ill-gotten gains, or the industrious low-caste Sunri or Sadgop with a modest competence gained by sheer hard work, never loses the opportunity of taking the place of some spend-thrift Brahman or Musalman *zamindar*. But these are very rare instances. There are a few Babhans as petty *zamindars*.

(*b*) Muhammadans.—These are generally men of the Sayyid Mirza, Mir, Shaikh, or Pathan caste. They are generally found in the Kishanganj subdivision, a few in the eastern and central *thanas*.

(*c*) The descendants (more or less mixed) of European indigo planters in the old East India Company days have in one or two instances come to be proprietors of land.

127. *Tenure-holders.*—(*a*) Hindus.—The Brahman, Rajput, and Babhan predominate as tenure-holders. They are mostly the successors in interest of individuals who have held these tenures from time immemorial Here, again, the wily Baniya, or careful Kaibartta, or Sadgop, has in a few inrtances succeeded in ousting the higher castes. In the same way the Koiri or Kurmi also, the real agricultural caste, have sometimes risen to the position of tenure-holders. However, it seldom happens that a man of low caste becomes a tenure-holder. Circumstances are still too strong for him.

(*b*) Muhammadans.—In the Kishanganj, Kaliaganj, and Bahadurganj *thanas* Musalmans of the better castes, *i.e.*, Sayyids, Mirs, Mirzas, Shaikhs and Pathans, are practically all the tenure-holders.

(*c*) Indigo manufacture is a flourishing industry in the district, and European planters are often found holding tenures under large *zamindars*.

128. *Raiyats.*—As more than half the population of the district is engaged in agricultural pursuits, this section will be the most important and obviously the most difficult, since among the *raiyats* will be met almost all castes and tribes of people

(*a*) Hindus.—The cultivator *par et simple* is the Kurmi and his cousin the Koiri The majority of them are prosperous occupancy *raiyats* throughout the district, except in the Kishanganj subdivision. A few are tenure-holders, and a very few have sunk into the position of landless labourers. Next comes the Kaibartta, who is also a prosperous occupancy or non-occupancy *raiyat*; a few of them make a living as labourers or fishermen. The Goala, the cowherd caste, in many cases combines his caste avocation with agriculture, and next to the Kurmis, Koiris, and Kaibarttas is the occupancy and non-occupancy *raiyat* of Purnea. A few of them have risen to be petty traders and *mahajans*, but it is very seldom that a Goala falls so low as to become a labourer; he can always enter service as a cowherd under both Hindu and Musalman landholders, or as a ploughman under castes that do not cultivate the soil with their own hands. There is a large and prosperous colony of Brahmans and Rajputs in the Dhamdaha *thana*. Though nominally agriculturists, they do not, by reason of their high caste, plough the land by themselves, but keep Goalas and other middle caste servants to do the field work. It will not be out of place here to say that a significant fact of the modern progressive tendency is seen in the inclination of *raiyats* to abstain from manual labour and keep hired servants as soon as their means allow them to do so. These Brahmans and Rajputs in Dhamdaha are a few of them *milkdars*. The greater number hold land at a very low rent. From this it may be inferred that their ancestors had been induced to emigrate from some other part of the country and settle down in the district. Babhans are found holding valuable occupancy rights in land about the Sadar *thana*; there are a few *milkdars* also among them. In the Kishanganj subdivision a few Sadgops are met with interspersed among the Muhammadan *raiyats*. This industrious caste came originally from the neighbouring Bengal districts. Most of them have valuable occupancy holdings. The Bhats are occupancy *raiyats*, cultivating their land through hired servants. The Nagas in the south-west are also, as a rule, occupancy raiyats. The Gangain or Gangota, a caste peculiar to this district, are for the most part well to do non-occupancy and occupancy *raiyats*.

As land is cheap in Purnea, great inducements for engaging in agriculture are held out to members of even the low castes. The Rajbansi, Poliya, Kochh, and Desi Kochh (all members of the same tribe) furnish a large contingent of the agricultural labourers to substantial *raiyats*; but a fair number of them have risen to be *raiyats* and under-*raiyats*, especially in the eastern

thanas. The Markandes, though numerically small, are found in the southern and western parts of the district as *raiyats*, both occupancy and non-occupancy; a few are landless day-labourers. The Kayastha rarely, if ever, deserts his traditional calling and takes to handling the plough; if he does have an interest in land it is generally as a superior *raiyat* like the Brahman. About two-thirds of the Burhi are cultivators, the remainder fishermen. The Kumhars, besides their ordinary occupation, take almost all of them to cultivation, and are generally occupancy and non-occupancy *raiyats*. Finally, come the Kamar, Lohar, Tanti, Gareri Tatwa, Teli, and Turi. It stands to reason that there is always a small surplus of these men when the demand for their caste pursuits is fulfilled: this small percentage look to the produce of the land for subsistence. There are a few of them non-occupancy *raiyats* and the greater number of them tenants of *raiyats* and the "adhi" system, *i.e.*, they cultivate a plot of land and share the produce with the *raiyat* proprietor. In the same way Amats and Dhanuks, who seem in this district to have a repugnance to domestic service, their usual occupation, are often non-occupancy and sometimes occupancy raiyats. Some Kewats may be found as non-occupancy *raiyats* also. The Gonri and Tiyar, the fishermen along the banks of the Ganges and Kusi, are a few of them cultivators. The Dosadh and Hari, who are employed as village *chaukidars*, usually cultivate a small plot of land round about their homestead. Under this section the Kunjras (Muhammadans) and Koiris may be mentioned as vegetable sellers.

129. *B. Professional.*—(*a*) Hindus.—The Brahmans, the priestly class, have a very fair proportion of themselves represented as attendant priests of temples, and very many of them, each according to his sub-caste, are the family priests of Hindu households, and a sprinkling of them may be found in the Government services and the professions—as Law and Medicines. The Rajputs and Babhans are more conservative, and seldom take advantage of an English education. From the former the police force is recruited. The majority of clerks are Kayasthas, but all castes and creeds who have received an English education attain the summit of their ambition when they enter the public service, feeling that they swell the ranks of the lawyers.

Muhammadans.—In Purnea comparatively a large number of Muhammadans are in the public service and professions.

130. *C. Commercial.*—(*a*) Hindus.—All the different sub-castes of the Baniya, as *Bais, Bakali*, are well-to-do shop-keepers. They mostly trade in grain and sometimes set up as *mahajans*. The Halwai and Kandu are the Hindu confectioners and grocers. Wherever the population is inclined to be dense, they may be seen with their petty shops. The Kulwar and Sunri keep the liquor and ganja shops, though it very nearly always happens that they are servants to Muhammadan proprietors. The Sunri and Khatri are traders in grain and produce. In some parts of the district one may come across a Goala or Rajput following the pursuits of a Baniya. As far as trading and money-lending go, the tendency is for representatives of almost every caste, who have been prosperous in the callings, to set up business as a Baniya and *mahajan*. The Rajput and Brahman even do not consider it a stigma to belong to a class of which the lower castes are well-known members.

(*b*) Muhammadans.—Many well-to-do Muhammadans of the better caste have large sums of money invested in the excise business; many are traders in grain, and in the eastern *thanas* in jute; many are dealers in hides; many again are petty shopkeepers.

131. *D. Artizans.*—Each caste ordinarily keeps to its own occupation. The Barhi are the carpenters; the Muchi, the shoemaker; the Hajjam, the barber; the Kamar and Lohar, the blacksmith. The Kumhar, the potter; the Sonar, the goldsmith; the Teli, the oilman; the Gareri, the blanket weaver; the Jugis, Tantis and Tatwas, the cotton weavers, as also the Ganesh and Chapal. The Patwa, the bead makers; the Turi, the basket maker; as also the Dom, the Nuniya, the salt manufacturer; Kandus and Kulwars, grocers; Kalars and Musalmans, sellers of ganja; Baruis, growers and sellers of betel leaf; Chuliars, cutters of firewood, Barai and Nuniya, lime-burners. Musalmans, Dhanuk and Jollars, masons. Lahiris and a few Musalmans, lacware manufacturers; Mali, flower-sellers; Kansaris, brass-workers. Among the Muhammadans the Dhunia, are cotton beaters; Durzis, tailors; Kunjras, vegetable sellers; and Momin, weavers. When there is a superfluity of individuals in a caste, and it becomes difficult for each and every one to follow his ordinary caste occupation, members of the castes enumerated above become agriculturists or petty traders. Some less fortunate are content with being labourers, and some again enter households as domestic servants.

132. *E. Pastoral Groups.*—In a district like Purnea, where there are large tracts of uncultivated land and ample facilities for pasturage, almost all classes and castes of people breed cattle on a small scale, whether owning the cattle or working for wages under owners of other castes. The Goalas are pre-eminently the herdsmen. Gareris keep flocks of sheep in the southern *thanas*. Similarly, Haris and Doms may be seen with herds of miserable looking swine.

133. *F. Fishing.*—As there are no large rivers intersecting the district, large numbers of fishing castes, as the Bind, Gonhri, Kewat, and Nuniya, have to find some other means of subsistence. Two-thirds of them, however, may be found on the banks of the Ganges or the Kusi as fishermen and boatmen.

134. *G. Serving Group.*—(*a*) Hindus.—The Kayasthas find employment as *tahsildars* and *patwaris* in *zamindaris*, and are in fact the writer caste. The Dhanuks and Amats, and in a lesser degree the Kahars and Kewats, furnish the domestic servants of Hindu households. The Dosadh is the usual village watchman in the *thanas* of the west. The Haris take their place in the east. Rajputs are the usual *durwans* and private *chaukidars*. Of the labouring

class, Dhangars and Beldars are the earthworkers. Muraris, Nagas, Haris, and Rajbansis are ordinary labourers, as also Musahars. Domestic servants are usually paid monthly wages. Labourers who find occupation among the better class of *raiyats* are paid by the day, or if engaged in agricultural work, by a small portion of grain.

(*b*) Muhammadans.—The better classes find employment in *zamindaris*.

The Dhunias and Shaikhs engage as domestic servants, and with the lower Hindu castes are often ordinary and agricultural labourers.

135. *II. Unproductive groups.*—In this district there is only one group of professional actors, *i.e.*, in the Kishanganj subdivision. All its members are low-caste Muhammadans, Polis, and Gangains or Gangotas.

Brahmans, in the Dhamdaha *thana* specially, are the astrologers. Julahas, Dosadhs, and sometimes Dhanuks are professional dancers and singers. No real devotee exists now-a-days, but all castes and creeds (I have seen a Poli) smear their body with ashes to excite the sympathy of the tender-hearted.

Brahmans and Bhats are the genealogists and bards of the people. Nats, Chambas and low-caste Muhammadans, usually natives of the North-Western Provinces and Panjab, exhibit snakes, bears and monkeys, and perform jugglery. There are no professional musicians here, excepting perhaps a few Dosadhs and low-caste Muhammadans. Sadus and out-caste people eke out scanty livelihood as tumblers and acrobats.

136. *Occupation of women.*—With the exception of Haris and a few Chamar women who are the midwives in the villages, and the Nats who are tattooers and professional prostitutes, women of the poor classes help their husbands in their own particular work. The Dhanuks and Kewats are domestic servants in Hindu households, and the lower class of Muhammadans in Muhammadan households. Kalwars deal in grain. Telis sell oil, and the fisher caste fish. Dhobis and Hajjams do work for the women and the husbands for the men. Kumhars prepare the earth and make rough earthen pots. Tantis prepare the thread and colour it; Lahiris work in lac; Khatiks and Kunjras sell vegetables; Goalas, milk, and Gouris, parched rice. Bumpans carry loads, and Dhangars and Beldars do earthwork together with men. All Hindu and Muhammadan women, besides their domestic work, husk paddy and other grain for home consumption.

Head X.—Administrative.

I.—Administration.

137. The points in which the general instructions have been departed from were as follows:—

Points on which the general instructions were departed from.

Enumeration of the *bathanias* or cattle-owners, in the Kusi jungle, on the morning of 27th February 1891, instead of on the night of 26th February 1891. The reasons for this were explained in my letter No. 2203J. of the 18th December 1890, to the address of the Superintendent, Census Operations. They were in brief the jungly character of that part of the district and the scattered state of the population.

The size of a circle or block had to be made larger or smaller according to the sufficiency or insufficiency of literate men to act as supervisors or enumerators. On this point the Subdivisional Officer of Kishanganj remarks:—"In many circles more than 500 houses were included," and this was done for the reason that it was found impossible "to get a sufficient number of able men to do the work of a supervisor."

The difficulty pointed out had to be overcome, more or less, in every charge. It was greatest in the subdivision of Kishanganj, in *thanas* Manihari, Dhamdaha, and to some extent in the subdivision of Araria.

It was found necessary to make a much more elaborate arrangement for the enumeration of travellers than that suggested in the Census Superintendent's circular No. 36, dated 15th January 1891. Besides there being stations along the principal roads and thoroughfares, special arrangements were made to count travellers stopping in *thikans*. But this can hardly be called a departure from the general instructions issued.

There was no other instance in which the general instructions were departed from, except that in the Sadar subdivision a circle instead of a village was taken by mistake as the unit for the purpose of house-marking. This worked very badly and caused great delay in numbering as well as difficulty in bringing new houses into calculation.

Definition of a village.

138. The definition of a village as given in the Census Superintendent's circular No. 10 was adhered to.

Definition of a house.

139. The definition of a house, given in the second instruction to supervisors, was observed. I have to say, with reference to this point, that observance of the rule was not met without opposition on part of the house owners in some instances. This arose principally from a mistaken idea on part of the people that the object of marking a house with two or more distinct numbers (in case two or more families living in the same house) was only the the pioneer of a fresh taxation. It came to notice in several cases that brothers or cousins who had been living as *distinct families* at the time of marking their houses came to live conjointly and eat in the same mess afterwards.

Size of the charge.

140. As stated in my reports (Nos. 96J of 9th August 1890 and 412J of 5th February 1891) to the address of the Census Superintendent, each *thana* or police station was a census charge, but the independent outpost of Chapra in subdivision Kishanganj was also made a charge. Therefore there were 14 charges in this district, and their sizes are tabulated below:—

No.	Name.	Area in square miles.	Remarks.	No.	Name.	Area in square miles.	Remarks.
1	2	3	4	1	2	3	4
1	Sadar ...	424		8	Kishanganj ...	327	
2	Gondwara ...	421		9	Kaliaganj ..	482	
3	Kasba Amur ...	279		10	Chapra outpost ...	144	
4	Kadwa ...	365		11	Bahadurganj ...	393	
5	Balarampur ...	323		12	Araria ...	431	
6	Manihari ...	240		13	Matiari ..	375	
7	Dhamdaha ...	519		14	Raniganj ...	270	

Therefore, with a total of 361,031 houses, the average size of a charge contained 25,787 houses, or 356 square miles.

Size of the sub-charge.

141. I have shown in my previous reports referred to above as to the distribution of sub-charges between the 14 charges. There were 78 subcharges, and the average size contained 4,628 houses. The size varied between 54·7 square miles in Sadar and 55·8 square miles in Kishanganj. In Araria the number of sub-charges was disproportionately small, being only 7 for the three *thanas* of that subdivision. This was owing to the paucity of good men to take up the important duties of a sub-charge officer in the subdivision.

Size of the circle.

142. There were 519 circles (including Railway and Karagola Fair), and on the average they contained 695·6 houses. Their sizes varied in the different charges, and the following table is given to show the variations:—

No.	Name.	Size of average circle in square miles.	Remarks.
1	2	3	4
1	Sadar ...	7·3	[This is exclusive of the Railway in which there were only two circles.]
2	Gondwara ...	12·1	
3	Kasba Amur ...	7·3	
4	Kadwa ...	7·9	
5	Balarampur ...	7·6	No. 2, Gondwara, does not here show the special circles made out for the enumeration of Karagola Fair.
6	Manihari ...	13·3	
7	Dhamdaha ...	13·1	
8	Kishanganj ...	11·8	
9	Kaliaganj ...	8·7	
10	Chapra ...	11·07	
11	Bahadurganj ...	7·1	
12	Araria ...	9·5	
13	Matiari ...	10·4	
14	Raniganj ...	20·06	

Thus in charge Raniganj, the average circle contained only 936 houses, though its area was 20 square miles. Again, in Kaliaganj, the average circle with an area of nearly 8 square miles contained so many as 708 houses. Charge Kishanganj returns 1,024·5 houses to an average sized circle; while Manihari, having for an average sized circle an area of over 13 square miles, gives only 576·3 houses. The size of circles therefore depended upon local circumstances.

143. The size of blocks varied, but it appears that the largest sized block did not contain more than 55 houses, or that it was not bigger than 1·08 square miles. In the Sadar subdivision the blocks ranged from 1·08 square miles to ·98, or in other words the number of houses varied between 55·1 and 45·2. Even in the Municipality of Purnea, where there were 60 blocks, the average sized block did not contain more than 50 houses.

Size of the block.

In Kishanganj subdivision the sizes varied from ·44 to 5 square miles, and an average sized block contained only 43 houses.

In Araria subdivision the size of an average block was ·06 square miles, that is to say; the number of houses contained therein was 47·28.

144 Yellow ochre, locally called "*geuroo*," was the only material used in marking the houses. When the surface of the wall was found uneven, a thin square of mud was plastered on, and when it dried, the number was painted. This process was adopted throughout the district and proved to be a success.

Numbering of houses, etc.

The cost on this head in subdivisions Araria and Kishanganj was *nil*. In the Sadar the expenditure amounted to Rs. 14-6, which was paid by my office. But the Municipality of Purnea bore the cost for marking the houses within the municipality. In Araria and Kishanganj the cost of marking the houses was so insignificant, being from ½ a pice to 3 pice for a village, that the enumerators and supervisors did not care to come up for the money. The Subdivisional Officer of Kishanganj says:—"The enumerators did not care to take this amount from Government, although they were told that the charge was to be borne by Government if necessary." The Subdivisional Officer of Araria makes a similar remark in his report. "We got a quantity of this material (yellow ochre) ready in the bazar," says the Subdvisional Officer of Araria. "But they (enumerators and supervisors) declined to take it, saying that they had managed to procure the article themselves."

145. It appears to me that it is extremely difficult to have the houses permanently marked in a district like this. The reasons are obvious and are briefly these :—

The practicability of a permanent numbering of houses, etc.

(1) The majority of houses are made of bamboo and grass; they are liable to destruction by fire and other causes, and are besides often removed from one place to another;

(2) Partial disappearance of a village in the course of years and change of village boundaries;

(3) Constant changes occurring in the commensal position of a family; and

(4) Migration of people from one village to another.

The Subdivisional Officer of Kishanganj suggests:—"It would be better if an attempt were made to keep a register of the number of houses in each village than to effect a permanent numbering of the houses by marks." But this proposal is open to serious doubts, and I do not believe that an attempt in that respect is likely to be successful.

The Subdivisional Officer of Araria says that it is not practicable to permanently number the houses in that subdivision, the reasons being as he says:—"The houses are mostly of mat walls and are very often removed from one place to another."

II.—Agency.

146. In the Sadar and Kishanganj subdivisions supervisors were derived from middle class people, namely, *zamindari amla*, *gumashta*, *sirwan*, indigo planters' agents, such as *dewan*, *jote raiyats*, village *panchayats*, petty jotedars, &c.

The classes from which supervisors and enumerators were derived.

In Araria they were derived from the ministerial officers, police officers, officers of the Education and Postal Departments, Honorary Magistrates, members of the Local Board, *patnidars*, and *zamindars*. In the Purnea Municipality the supervisors were derived from the ministerial officers, educated *mukhtears*, and school-masters.

147. The class of enumerators in general was derived from shopkeepers, petty *mahajans*, educated *raiyats*, *pathsala gurus*, *patwaris*, and ministerial officers. A portion of the enumerators who were deputed to special charges, like Karagola fair, enumeration of travellers, of boats at Manihari, were derived from the office clerks, police (literate) constables, and apprentices.

148. The duties imposed upon the supervisors and enumerators were willingly undertaken, except in a few cases. In Araria there were five prosecutions for refusal to act as enumerator In Kishanganj there was only one prosecution in which a supervisor neglected his duties. In the Sadar there was no prosecution, though in a few cases neglect of duties by the supervisor and enumerator came to notice. A warning in such a case was sufficient

Whether their duties were willingly undertaken.

149. It has been already stated in paragraph 144 above that the cost, however trifling, was borne by the supervisors and enumerators themselves of subdivisions Araria and Kishanganj for marking the houses Besides this, each enumerator to ensure accuracy prepared a schedule book in manuscript and filled up the entries therein before the printed books were written up. This procedure was adopted throughout the district, and the cost of paper may not have amounted to more than 3 or 4 pice for each enumerator. Considering the

Whether their duties involved any pecuniary expenditure, and how much.

small size into which the blocks were made, the cost of travelling by the enumerator was almost nothing. As regards the supervisors in the interior of the district, almost every person of the class from which they were derived owns some sort of conveyance, either a pack-pony or bullock cart, and the loan of carts or ponies is easy. The chief cost to all parties was the loss of time incurred in the work and in attendance on the various inspecting officers, which was no doubt considerable. I need not here refer to those Government servants, acting as supervisor and enumerator, who were under the rules entitled to travelling allowance. It is reported that in Kishanganj only one of the supervisors has submitted a travelling bill for the expenses incurred by him during the census.

150. *If any paid Census Officers were employed, &c.*—None employed in this district.

III.—Attitude of the People.

151. There was nothing to complain of regarding the attitude of the people in general. Assistance was willingly given. The European non-officials, consisting of indigo planters chiefly, were good enough to render aid in the taking of the census, and in this connection great help was rendered by the Assistant Manager, Raj Darbhanga (Mr. E. G. Williams), towards tracing the cattle-owners or *bathanias* in the extensive jungle along the Kusi river.

152. Regarding the various rumours that were afloat, some of them were as wild as they were ludicrous. The most general was that fresh taxation was to be levied. This appeared to derive confirmation from the care taken by all census officers in filling up column 11 (occupation) of the schedule. In Kadwa and Manihari *thanas* there was a rumour that young men were required as recruits for the army. In many parts it was said that castrated goats would be confiscated by Government. This led the owners to sell off their animals by scores and hundreds. Again, others said that the goats were to have their ears lopped off and be branded with a heated pice and then let loose; that all goats were to be censused and then let loose with a brand of Government seal upon the body, and the like. There were occasional rumours that the widows among higher classes who were under age should be compelled to re-marry, that Muhammadan lads were to be circumcised by low-caste people, like the Chamars and Mehters.

IV.—The results.

153. I have no reason to question the correctness of the results. The arrangements made in this district to ensure a correct census being taken were carefully carried out. The sub-charge officers sent out were all picked men selected from among the office clerks, and the nature of their duties made them thoroughly acquainted with every portion of their sub-charge. The Charge Superintendent, mention of whom was made in my progress reports, had to work as hard as any of the subordinate census officers; and I have invariably found that the Charge Superintendent visited almost every block in his charge.

154. On a comparison with the figures of 1881 it appears that, with the exception of *thanas* Gondwara and Kishanganj, all the *thanas* show an increase of population, thus:—

Thanas.	Increase (+) or decrease (−).	Thanas.	Increase (+) or decrease (−).
Sadar	+ 3,129	Kishanganj	− 3,499
Dhamdaha ...	+34,046	Kaliganj, including Chapra	+ 1,096
Kadwa	+ 5,012	Bahadurganj ...	+18,848
Kasba Amur ...	+ 885	Araria	+10,717
Balarampur ...	+ 8,159	Matiari	+10,717
Manihari	+ 4,420	Raniganj	+ 4,299
Gondwara ...	− 8,203	Railway	+ 2,536

Net increase 95,585, or 5·1 per cent.

The increase of population in *thanas* Balarampur, Kadwa, Manihari, Araria, and Matiari is chiefly owing to the opening of the railway line through those *thanas*. Matiari has become an important trade centre; and owing to its being near to the Nipal territory, and to its being close to the line, a large traffic has concentrated there. Police station Dhamdaha returns a similar large increase, and this is owing to a large portion of the country which was covered with jungle having been reclaimed. It also contains temporary population of a large number of paddy-cutters and labourers from the districts of Monghyr, Bhagalpur, &c. *Thana* Bahadurganj, in subdivision Kishanganj, is reported to be growing in importance as a place of traffic. The Sadar *thana* returns a slight difference, so have *thanas* Kishanganj, Kaliaganj, and Kasba Amur, the increase or decrease appearing accidental.

The decrease of population in Gondwara, as explained by the Charge Superintendent, is due to "the diluvion of some of the villages situated on the banks of the Ganges.

The Karagola Fair, which took place almost simultaneously with the census, has returned a small figure as compared with the estimates of past years. The great "*Ardhodya Joy*" had drawn the people to the place about 15 days prior to 28th February, and when the *mela* came on there were but a few people left. Arrangements were made, as will appear from my letter No. 95J. of $\frac{8th}{11th}$ January 1891, to census about 70,000 people at the *mela*, but it appears that the figures scarcely reached 7,000. This is another reason accounting for the decrease in Gondwara.

155. This report cannot be complete without a reference to the officers who have done good work. The Subdivisional Officers of Araria and Kishanganj were in charge of the census operations in their respective subdivisions, and both worked hard and well. In the Sadar subdivision Maulvi Habibullah, Deputy Magistrate in charge of Kadwa, Babu Debi Proshad, Deputy Magistrate in charge of Sadar *thana*, Babu Deyal Narayan, Sub-Inspector of Schools in charge of Dhamdaha, Mr. Davidson, Deputy Magistrate in charge of Karagola Fair, and Babu Bansidhur Prosad, *kanungo* in charge of Manihari, deserve my thanks for their good work and loyal co-operation. The entire work was under the charge of Babu Manik Lal Pal, who has taken the greatest interest in it throughout, and deserves every praise for his power of organization.

156. *Abstraction and Tabulation.*—I regret to state that Babu Manik Lal Pal has recently died. He would otherwise have been doubtless able to supply a useful note on this subject. The following points have been brought to my notice:—

On the books being first issued, the number of males and females should have been counted and noted on the wrapper of the schedule, and this being verified in the room where the book next went should be accepted as correct. This procedure was adopted latterly in this district office.

157. The number of "learning" and "literates" should also be counted, noted on the schedule, and verified as above. This will be a safeguard against disagreement between sheets II and X.

The easier sheets should have been begun at first, and then the more difficult ones taken up as suggested by Mr. O'Donnell.

158. The time allowed for abstraction was 100 days per gang for every half a million of population: one gang would exactly finish half a million of population in 100 days if the packets are returned daily, but no margin was allowed for the probationary period during which one packet was finished in two days. The time allowed for tabulation was also 100 days.

159. Sheet No. XI being the most intricate one, the task on it should have been reduced in order to secure accuracy. The task imposed on this sheet was 1,250 ticks per man.

160. The full task allotted was imposed and returned as regards abstraction, but during tabulation the full task could not be returned in full.

161. The pay of the staff should be raised in backward districts in order to induce men to come from other districts.

162. No clerk for filling up test-slips was at first allowed, and the Inspector had to fill up test-slips himself, but this having been found impossible one clerk per gang was allowed. This was even found unequal for the work, and more men had to be put on it. Two men per gang would have been sufficient for this work.

163. The Inspector's clerk was ordered to fill up R. Form from sheet XI, except in districts with four or more gangs, in which a tabulator on R. Form should be employed. This was found to be insufficient, and one man per gang was sanctioned. This was unequal to the work, and six to seven men had to be put on R. Form. Two men per gang would be enough. The rest of the staff does not seem to be insufficient.

APPENDIX.

STATEMENT No. 1—*Showing the Population of each Circle divided into Hindus and Muhammadans according to the Censuses of* 1881 *and* 1891.

SUBDIVISION.	MALE POPULATION.		1881.		1891.		PERCENTAGES—TOTAL POPULATIONS.				Circles.	NUMBER OF SCHOOLS.		NUMBER OF PUPILS, 1881-82.		NUMBER OF PUPILS, 1890-91.		PERCENTAGE OF PUPILS TO TOTAL, 1881-82.		SCHOOL POPULATION, 1891.	
							1881		1891.												
	1881.	1891.	Hindus.	Musulmans.	Hindus.	Musulmans.	H.	M.	H.	M.		1881-82.	1891.	Hindus.	Musulmans.	Hindus.	Musulmans.	Hindus.	Musulmans.	Hindus.	Musulmans.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22
Sadar East Circle.																					
Thanas— 1. Kasba Amur .. 2. Kadwa ... ... 3. Balarampur .. 4. Manihari ...	210,997	222,657	122,686	87,951	131,105	91,494	58	41	58	41	Sadar East ...	177	166			1,738	1,250	...		57	41
Sadar West Circle.																					
Comprising— 1. Purnea .. .. 2. Gondwara ... ... 3. Dhamdaha	199,350	216,151	160,690	38,528	176,539	39,383	80	19	81	18	Sadar West ..	151	224			2,313	683	..	..	72	1
Araria Circle.														5,209	5,412						
Comprising— 1. Araria ... ... 2. Raniganj ... .. 3. Matiari	201,110	219,889	139,833	61,266	153,284	66,495	69	30	69	30	Araria	252	263			2,209	1,919	...		53	46
Kishanganj Circle.																					
1. Kishanganj .. 2. Bahadurganj .. 3. Kaliaganj	325,953	334,799	121,961	203,984	124,917	211,840	37	63	37	63	Kishanganj ...	351	322			1,449	4,243	...	...	25	74
																7,709	8,095	46	50	48	50

Percentage of Muhammadans and total population—
Census of 1881) .. = 41·7
Census of 1891) .. = 41·1

STATEMENT No. 2—*Showing the Progress of Education in the district of Purnea from* 1871-72 *to* 1890-91.

CLASS OF INSTITUTION.	1871-72.		1872-73.		1873-74.		1874-75.		1875-76.		1876-77.		1877-78.		1878-79.		1879-80.		1880-81.		1881-82.		1882-83.		1883-84.		1884-85.		1885-86.		1886-87.		1887-88.		1888-89.		1889-90.		1890-91.	
	School.	Pupil.	School.	Pupil.	School.	Pupil.	School.	Pupil.	School.	Pupil.	School.	Pupil.	School.	Pupil.	School.	Pupil.	School.	Pupil.	School.	Pupil.	School.	Pupil.	School.	Pupil.	School.	Pupil.	School.	Pupil.	School.	Pupil.	School.	Pupil.	School.	Pupil.	School.	Pupil.	School.	Pupil.	School.	Pupil.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38	39	40	41
Public Institutions.																																								
Secondary { High English...	1	82	1	63	1	74	1	112	1	136	1	143	1	144	1	138	1	154	1	140	1	125	1	117	1	133	1	131	1	154	1	157	1	152	1	151	1	177	1	190
Middle English	1		1	20	4	124	8	187	10	266	5	179	5	149	5	156	5	160	8	211	8	203	8	279	7	217	4	144	5	202	6	223	6	244	6	279	5	254	6	328
„ Vernacular.	7	270	4	209	4	169	7	350	6	229	5	273	4	227	4	210	4	214	5	184	4	160	6	277	5	218	4	197	4	167	4	177	5	290	5	258	5	243	4	185
Primary { Upper ...	...	...	...	...	...	...	...	...	10	427	10	455	22	879	20	712	9	371	7	257	7	254	15	587	23	886	23	1,052	45	1,734	62	2,506	29	1,173	28	965	19	657	19	608
Lower ...	5	1,216	116	2,377	261	5,751	336	8,188	357	6,864	234	4,709	334	5,980	468	6,751	583	8,302	673	8,326	752	9,314	1,020	11,632	972	11,337	1,138	13,444	959	14,871	1,014	14,413	717	14,613	584	12,852	691	13,464	578	11,725
Special	1	20	1	19	1	33	1	35	1	31	3	60	1	19	1	12	...	...	...	...	1	60	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	1	86
Females		..		...	6	98	7	115	...	...	...	..	...	..	...	...	7	80	4	32	9	87	1	20	3	63	9	86	21	401	15	298	8	227	6	167	...	347	...	...
Total ...	15	1,558	123	2,588	267	6,241	360	8,967	385	7,955	258	5,849	367	6,799	497	7,979	609	9,281	698	9,150	782	10,212	1,051	12,912	1,011	13,854	1,181	15,054	1,035	17,529	1,100	17,774	766	16,679	630	14,622	713	14,842	609	13,210
Private Institutions, advanced, teaching—																																								
(*a*) Arabic or Persian ...	..		...	...	27	163	..	...	..	..	72	659	..	...	...	...	.	...	...	...	12	97	...	...	...	...	...	...	...	...	...	...	71	485	120	1,182	104	1,013	124	1,339
(*b*) Sanskrit	..	...	...	...	4	65	...	...	...	...	4	65	...	...	...	...	1	34	...	...	1	32	...	...	...	...	...	...	...	...	...	..	6	52	9	111	8	107	8	109
Elementary	...	...	...	...	43	395	182	1,731	...	...	246	2,102	...	...	...	...	...	...	...	...	28	311	...	...	...	...	...	...	...	...	105	708	252	1,507	274	1,712	234	1,453	234	1,363
Teaching Koran only ...	..	..	...	..	...	...	...	...	...	...	...	...	...	...	..	..	..	..	...	...	...	.	...	...	...	...	...	...	..	..	...	...	.	.	...	...	...	...	...	...
Other schools	...	...	...	...	...	...	...	...	...	...	5	66	...	...	...	...	...	...	...	...	...	...	1	22	...	...	...	...	..	...	...	...	...	...	...	...	...	...	...	...
Total ...	.	...	...	...	70	558	182	1,731	..	.	327	2,892	...	...	...	...	1	34	...	...	41	440	1	22	...	...	...	...	...	...	105	708	329	2,024	403	2,955	346	2,573	368	2,602
GRAND TOTAL ...	15	1,558	123	2,588	337	6,799	542	10,718	385	7,955	585	8,741	367	6,799	497	7,979	610	9,315	698	9,150	823	10,652	1,052	12,934	1,011	13,854	1,181	15,054	1,035	17,529	1,205	18,482	1,095	18,703	1,033	17,577	1,059	17,415	975	16,012

Notes on tabular statement showing the progress of education in Purnea from 1871-72 *to* 1890-91.

1871-72. THERE is but little to be found in the report of the first year (1871-72) of this period of 20 years. Instead of furnishing any information on progress of schools, the greater part of the report deals with the unhealthy state of the district, and the period each teacher and pupil suffered from fever. The statistics are, therefore, very incomplete.

1872-73. Of 2,588 pupils, there were 1,496 Hindus and 933 Muhammadans, the rest being of other classes.

Seventy-five per cent. pupils came from the poorer classes, while the upper classes sent only 1·3 per cent. to schools, the rest being from middle classes.

1873-74. I find very little in the district report worth recording here, except that Muhammadans are said to have no liking for any other education except their own classics.

No statements are furnished showing caste or creed or the social positions of the people sending children to school.

1874-75. Attention of Government towards primary education dates from 1872-73, when only 116 schools, viz. 97 *pathsalas* and 19 *muktabs*, were said to be known to the department. The development during the following two years was, therefore, remarkable, since no less than 336 schools were returned from the district on 31st March 1875.

A separate section is devoted this year to Muhammadan education.

Total Muhammadan pupils 4,513, percentage being 42·5 in all classes of schools.

Of these 60 belonged to the upper and 437 to the middle classes, and the rest to the lower strata of society.

Establishment of public and periodical examinations by subordinate agency at district and subdivisional head-quarters as required by Government circular No. II of 22nd September 1874.

Distribution of prizes to *pathsala* boys commenced this year.

1875-76. The district report for this year is missing.

1876-77. Of pupils in public institutions (5,849) 3,413, or 58 per cent., were Hindus, and 2,412, or 41 per cent., were Muhammadans.

Of Hindus ...	...	13	belonged to the upper	class.
		596	,, ,, middle	,,
		2,804	,, ,, lower	,,
Of Muhammadans	...	13	,, ,, upper	,,
		405	,, ,, middle	,,
		1,994	,, ,, lower	,,

Of those belonging to the lower classes, both Hindus and Muhammadans, 51 per cent. were sons of agriculturists.

This was the first year during which a census of indigenous schools was taken under orders of the District Magistrate. The result was the discovery of 411 schools with 4,029 pupils, of which 84 furnished returns to the department on the promise of a reward; the others suspected Government of some injurious motives, for instance, the imposition of a tax on such men who maintained *pathsalas* and so declined to furnish information. The rest were distributed thus, 72 *muktabs*, 4 Sanskrit *tols*, 246 elementary schools, and 5 schools in which English was taught. The last used to be returned among middle English schools, evidently a mistake, since they hardly followed any departmental standards, and were kept up by well-to-do people for the education of their own children in English and vernacular.

The general apathy of the people towards education is described at length. Scholarships awarded by the department are not taken up. Language taught in the school differs from the mother tongue of the people, which is also detrimental to progress. People are generally illiterate and ignorant. Boys are withdrawn from the schools at certain seasons, such as harvests, &c., to help their parents. Last of all the unhealthiness of the district impedes no less the progress, boys, teachers, and inspecting officers being all laid up with fever in certain seasons of the year. Want of competent teachers is also a very great drawback.

In spite of these disadvantages the district is said to be progressing. Printed books are reported to have been used by all the primary schools now, whereas a large number did not use them a year before. The percentage of boys able to read printed books rose in the course of a year from 12 to 30. The need for a class of institutions teaching a standard midway between the middle vernacular and primary being felt, the best primary schools were raised in status and called intermediate schools, six in the Sadar and two in each of the subdivisions, but the bulk of the boys, viz. 450 out of 485, were still in the primary stage, of whom only 154 could read and write easy sentences.

Muhammadan education; population 40 *per cent.; school population* 41 *per cent.*—The higher classes like *classical* languages, while the middle and lower classes have no objection to educate their children in Hindi.

Of the total number of pupils 4,055 are Hndus, 2,737 Muhammadans, and 6 others.

Among Hindus —

17 belong to the upper class.
515 „ „ middle „
3,442 „ „ lower „

Among Muhammadans—

2 belong to the upper class.
403 „ „ middle „
2,332 „ „ lower „

In the lower class 52 per cent. were agriculturists.

The indifference of people towards education is again complained of, quality of instruction improving in primary schools. The percentage of pupils using printed books rose from 30 to 52.

The chief *guru* system was introduced in the beginning of this year. The chief *guru's* duties are defined, *viz.*, teaching a central *pathsala* and visiting a number of schools within a small radius of his own school, and training the *gurus* thereof. Primary allotment for the year, Rs. 8,000. Total cost of educating each pupil was Rs. 3, of which Government contributed Re. 1-5. Number passing lower primary scholarships examination 161 against 86. Primary schools could not be raised to lower vernacular owing to want of efficient teachers.

In middle schools 75 belonged to middle and 152 to lower classes. In the former, 65 Hindus and 10 Musalmans, in the latter 25 Musalmans, 40 per cent. Muhammadans in schools of all classes.

1878-79. *The changes introduced in the district.*—The chief *guru* system, central examinations, and a liberal distribution of rewards. The Magistrate, Mr. Hopkins, wants the number of primary schools (this year 400), as he says there are 1,600 *mauzas*, and wants to do this by introduction of the payment-by-result system.

The increase of schools is attributed to the chief *guru* system.

English education not appreciated generally. Those who are anxious for it send their children to the high school and not to middle English.

In middle English school 123 Hindus and 32 Musalmans, of Hindus 29 Brahmins, 3 being rich and 75 lower castes, of 32 Muhammadans, none belong to the upper class.

In middle vernacular schools 172 are Hindus, Brahmans and Rajputs being 41, and lower castes 112, and 38 Musulmans, none belonging to the upper class.

Of 712 pupils in upper primary schools only 80 belonged to this stage, the rest being in the primary stage. Of 33 candidates from these schools only 5 passed the upper primary examination.

The increase of aided primary schools from 137 to 466 during the year was due to payment for submission of returns and the development of the scheme of payments by results.

The percentage of pupils using printed books was 65·6 against 50·2 in previous year in case of stipendiary and 28·5 in case of non-stipendiary.

In primary schools—

9 Hindus and 12 Musalmans belonged to the upper class.
109 „ „ 474 „ „ „ middle „
3,209 „ „ 2,838 „ „ „ lower „

Primary grant Rs. 8,000.

1879-80. Increase in schools and pupils said to be due to chief *guru* system. The normal school was abolished. Fall in upper primary schools was due to education in status. Results of different examinations were also more satisfactory; high school sent up no boy for examination.

In middle English schools—

11 belonged to the upper class.
38 „ „ middle „
111 „ „ lower „

Of the pupils 33 were Muhammadans, 12 boys passed the upper primary examination out of 23 sent up, against 11 out of 46 in the year before.

Of boys attending *pathsalas* there were 3,941 Hindus and 4,361 Musalmans; the majority of these were agriculturists.

1880-81. Report missing.

1881-82. Increase in primary schools and pupils, lower vernacular schools, now called upper primary schools, still included in secondary institutions. Results of primary examinations very satisfactory. Mass education progressing rapidly under payment-by-results system. Primary grant raised to Rs. 10,000.

High schools—

93 Hindus, 31 Muhammadans. | 17 pupils in high stage.
Two boys went up for the Entrance examination and passed.

Middle English and vernacular—

69 Musalmans. | Only 45 boys in middle stage.

Upper primary school—

95 Muhammadans. | 159 Hindus.

Passes, one out of three in middle English. | Six out of 14 in middle vernacular.

Primary schools—

1882-83. Of 9,806 pupils, 4,662 Hindus, 5,144 Musalmans, 402 belonged to higher class, 1,168 to middle class, and 8,836 to lower classes, mainly agriculturists.

Considerable increase in schools and pupils in all classes of institutions, except *silla* school, in number of middle English scholars.

Stages of instruction—

12 boys in high stage in high school.
44 „ middle „ middle „
195 „ upper primary stage in upper primary schools.
The rest in the lower „ „ „ „ „

Of 12,912 pupils in public institutions, 6,848 Hindus, 6,059 Muhammadans.

Results—

Entrance	...	1 passed out of	3 sent up.
Middle English	...	2 „	6 „
Middle vernacular	...	3 „	21 „
Upper primary	...	17 „	42 „

1883-84. In primary schools, 6,327 Hindus, 5,892 Muhammadans.

Decline in lower primary schools and scholars.

Stages of instruction—

High stage 20 against 12.
Middle stage 52 against 44 in middle schools.

Decrease in upper and lower stage due probably to loss of schools.

Of 12,854 pupils, 6,785 Hindus and 6,049 Musulmans.

Satisfaction expressed with regard to education of Muhammadans—

2 passed Entrance out of 2 sent up.
1 „ middle English out of 2 sent up.
1 „ middle vernacular out of 19 sent up.
4 „ upper primary out of 67 sent up, 3 being Muhammadans.
189 „ lower primary out of 860 sent up.

Primary allotment Rs. 10,000.

Lower primary schools 11,337 pupils, 5,776 Hindus, 5,550 Muhammadans.

1884-85. The report is missing.

High school, 30 Muhammadans in 131 pupils, 2 boys out of 3 passed, no Muhammadan.

Middle English schools, none passed middle English.

Seven passed middle vernacular examination.

Twelve out of 67 passed upper primary, 7 being Musalmans. Out of 356 passed pupils at lower primary examination, 229 were Muhammadans.

Primary grant Rs. 11,046.

Muhammadans formed 50 per cent. of the total school population.

1885-86. Report missing. The rapid advance of primary schools received a check during the year on account of the departmental order excluding schools with less than 10 pupils.

High stage 32 pupils. | Upper primary stage 378.
Middle stage 124 pupils. | The rest in lower primary stage.

High school—

Muhammadans 43 out of 154 pupils.
Entrance examination 2 passed out of 7 sent up.
None passed middle English.
1 „ middle vernacular.
10 „ upper primary out of 79 sent up.
556 „ lower primary out of 1,017 sent up.

Percentage of Muhammadan pupils to total school population, 63·7.

1886-87 Schools with less than 10 pupils again included.

High stage 33. | Middle stage 131. | Upper primary stage 218.

High schools—

47 Muhammadans out of 157 pupils.
45 out of five passed Entrance.

Middle English schools—

68 Muhammadans out of 223 pupils.
1 out of 5 passed Middle English.

Middle vernacular schools—

21 Muhammadans out of 177.
5 passed out of 7 competing.
Upper primary schools 1,408 Muhammadans out of 2,506.
8 passed out of 105.
In lower primary schools 8,087 Muhammadans out of 15,121.

Six hundred and forty-four passed lower primary examination out of 1,055 competed.
Percentage of Muhammadan pupils in—

High schools	...	29·9	against	27·9 last year.
Middle English	...	30·4	„	25·7 „
Middle vernacular	...	11·8	„	15·5 „
Upper primary	...	56·1	„	40·5 „
Lower „	...	53·4	„	55·5 „
Girls ...	...	100·	„	90·3 „

1887-88. The Local Self-Government Act came into force in the beginning of the year, and all classes of schools, except high, were transferred to the control of the District Board. The decrease of a number of public schools has been ascribed to fever.

Of 18,703 pupils, 9,238 Hindus, 9,438 Muhammadans, and 27 others.

High stage 46. | Middle stage 102. | Upper primary stage 220.

The rest in primary stages.

High school—

36 Muhammadans out of 132 pupils, 8 went up for Entrance.

In middle English schools—

112 Muhammadans out of 244.

Middle vernacular schools—

50 Muhammadans out of 290 pupils.
Upper primary 19 out of 47 „
426 Muhammadans out of 1,173 „

Lower primary schools—

1,547 Muhammadans out of 14,613 pupils.
624 pupils passed out of 973.

Percentage of Muhammadan pupils—

High school	...	...	...	27·2
Middle English	...	...	...	45·9
„ vernacular	...	...	...	17·2
Upper primary	...	...	...	36·3
Lower „	...	...	...	51·6
Girls ...	...	...	...	100·

1888-89. Loss in lower primary schools owing to their inclusion in private institutions—

High stage ...	...	17	Upper primary	... 239
Middle stage ...	...	74	Rest in primary stage.	

Percentage of Muhammadan pupils—

High school	...	21·8	Upper primary	... 36·4
Middle English	...	44·4	Lower „	... 52·2
Middle vernacular	...	25·1	Female ...	... 100·

Total 51·6 Muhammadan school population.
Muhammadans in—

High school	...	33	Upper primary	... 352
Middle English	...	124	Lower „	... 6,713
„ vernacular	...	64	Female	... 117

Total pupils at school of all classes 17,577.

1889-90.

Increase in schools—

High stage	...	26	Upper primary stage	272
Middle stage	...	92	Rest in lower primary stage.	

	Number of Muhammadans.	Percentage.
High school ...	... 58	49·7
Middle English ..	.. 114	44·8
„ vernacular ...	... 47	19 3
Upper primary ...	... 196	29·8
Lower „ ...	... 6,703	49·7
Female ...	... 47	100

Total number of pupils at schools 17,450

Loss of schools, confined, weak and unaided institutions

1890-91.

High stage ...	...	29	Upper primary stage	323
Middle stage	...	113	The rest in lower primary stage.	

	Number of Muhammadans	Percentage of Muhammadans.
High English ...	... 68	35·7
Middle English ..	... 158	48·4
„ vernacular ..	... 18	9 7
Upper primary ...	... 143	20·4
Lower „ ...	... 5,794	49·4

There is no girls' school.
Total number of pupils at school 16,012.

STATEMENT 3—*Showing the Hindu and Musulman caste and the numbers under each caste as ascertained in the census of* 1891 *for the district of Purnea.*

Serial No.	Name of caste.	Population.	REMARKS.	Serial No.	Name of caste.	Population.	REMARKS.
1	2	3	4	1	2	3	4
	(*A*).—*Hindus.*			47	Kandu ...	5,566	
				48	Jugi ...	14,674	
1	Goala ...	134,110		49	Barui ...	4,633	
2	Hari ...	63,658		50	Sonar ...	4,639	
3	Kaibartta ...	58,724		51	Fakir ...	4,029	
4	Rajbansi ...	52,356		52	Khatri ...	3,546	
5	Musahar ...	48,607		53	Muriari ...	3,436	
6	Koohh ...	46,076		54	Khalsa ...	3,317	
7	Dhanuk ...	43,634		55	Bauri ...	3,082	
8	Gangain or Gangota	51,287		56	Nagar ...	3,002	
9	Teli ...	36,805		57	Kol ...	2,991	
10	Gourhi ...	27,382		58	Mali ...	3,089	
11	Dosadh ...	27,008		59	Dhirkar ...	2,748	
12	Brahman ...	28,306		60	Mihtar ...	2,502	
13	Koiri ...	22,471		61	Thathera ...	2,351	
14	Burhi ...	21,319		62	Chain ...	2,161	
15	Paliya ...	21,009		63	Lohar ...	2,036	
16	Naweda ...	17,953		64	Kharijar ...	1,830	
17	Tiyar ...	17,575		65	Jat ...	1,797	
18	Boldar ...	9,047		66	Rajdhobi ...	1,150	
19	Kewat ...	17,849		67	Kullar ...	994	
20	Chamar ...	18,342		68	Kawali ...	948	
21	Tatwa ...	15,602		79	Patwa ...	892	
22	Kamar ...	14,139		70	Nat ...	848	
23	Dhangar ...	13,597		71	Jharee ...	740	
24	Rajput ...	13,575		72	Juri ...	657	
25	Kayastha ...	12,751		73	Kurhela ...	638	
26	Sunri ...	12,542		74	Jurha ...	583	
27	Kurairia ...	11,499					
28	Kumhar ...	10,910			(*B*).—*Musulmans.*		
29	Banyia ...	27,772					
30	Amat ...	10,033		1	Shaikh ...	710,012	
31	Dhobi ...	10,789		2	Momin ...	41,103	
32	Bind ...	9,562		3	Kunjra ...	10,894	
33	Kahar ...	9,644		4	Pathan ...	9,352	
34	Bhat ...	2,862		5	Dhunia ...	9,761	
35	Ganesh ...	8,944		6	Dufali ...	5,050	
36	Bairagi ...	8,828		7	Sanjad ...	2,480	
37	Markande ...	8,741		8	Malik ...	1,903	
38	Halwai ...	8,270		9	Fakir ...	1,807	
39	Chapwal ...	6,960		10	Lahiri ...	1,230	
40	Kharwar ...	7,632		11	Bakali ...	1,120	
41	Desikochh ...	6,734		12	Nat ...	1,126	
42	Kurnia ...	6,460		13	Darzi ...	1,002	
43	Kalwar ...	5,814		14	Dhobi ...	705	
44	Sadgop ...	5,768		15	Sháh ...	585	
45	Gareri ...	5,419		16	Turhi ...	393	
46	Babhan ...	5,366		17	Mirza ...	388	

STATEMENT 4—*Showing the castes in order of social precedence for the district of Purnea (Census of 1891).*

Number in order of precedence.	Name of caste.	Class to which each belongs.	Number in order of precedence.	Name of caste.	Class to which each belongs.
1	2	3	1	2	3
	(A).—Hindus.				
1	Brahman	1st class.	19	Poba	4th class.
2	Rajput	,,	20	Kochh	,,
3	Kayastha	,,	21	Patua	,,
4	Babhan	,,	22	Kurhila	,,
			23	Turha	,,
1	Khatri	2nd class.	24	Tharu	,,
2	Bhat	,,	25	Turi	,,
3	Sadgop	,,			
4	Nagar	,,	1	Ganesh	5th class.
5	Rajdhobi	,,	2	Chapwal	,,
6	Baniya	,,	3	Jugi	,,
7	Khalsa	,,	4	Dhobi	,,
			5	Beldar	,,
1	Sonar	3rd class.	6	Kol	,,
2	Barui	,,	7	Tatwa	,,
3	Halwai	,,			
4	Kuri	,,	1	Dhangar	Lowest class.
5	Mali	,,	2	Musahar	,,
6	Lohar	,,	3	Kawali	,,
7	Kamar	,,	4	Nat	,,
8	Thathera	,,	5	Kuraria	,,
9	Kumhar	,,	6	Khanjar	,,
10	Goala	,,	7	Dosadh	,,
11	Jat	,,	8	Chamar	,,
12	Gareri	,,	9	Hari	,,
13	Kaibartta	,,	10	Dhirkar	,,
14	Koiri	,,	11	Mihtar	,,
15	Kharwar	,,	12	Kullar	,,
16	Gangain	,,			
17	Rajbansi	,,		*(B).—Musulmans.*	
18	Desi	,,			
			1	Sayyid	High castes.
1	Kalwar	4th class.	2	Shah	,,
2	Sunri	,,	3	Shaikh	,,
3	Teli	,,	4	Pathan	,,
4	Gangota	,,	5	Mirza	,,
5	Nawwa	,,	6	Malik	,,
6	Kandu	,,			
7	Kurmi	,,	1	Darzi	Intermediate castes.
8	Kewat	,,			
9	Dhanuk	,,	2	Momin	,,
10	Markande	,,	3	Dafali	,,
11	Amat	,,	4	Kunjra	,,
12	Kahar	,,	5	Laheri	,,
13	Muriari	,,	6	Dhunia	,,
14	Chain	,,	7	Bakali	,,
15	Bind	,,	8	Fakir	,,
16	Barhi	,,			
17	Gonrhi	,,	1	Dhobi	Low castes.
18	Tiyar	,,	2	Nat	,,

STATEMENT 5—*Showing the classification of the castes of the district of Purnea with reference to their attributes, functions or practices.*

Serial No. of grouping.	Name of caste included in each group.	Class to which they belong.	REMARKS.
1	2	3	4
	(*A.*)—*Hindus.*		
1	Brahman ...	*Purohita* (priest).	
2	Rajput ...	Military class.	
3	Kayastha ...	Writer.	
4	Babhan ...	Landholding class.	
5	Bhat ...	Keepers of Hindu family records.	
6	Baniya with its sub-castes.	Trading castes (Beopar Pesha).	
	Bais ...		
	Balindar ...		
	Rastogi ...		
	Dorasia ...		
	Barnawar ...		
	Bangal ...		
	Kath Bania ...		
	Gandha Bania...		
	Agrahri ...		
	Jaunpuri ...		
	Kaparia ...		
	Kasar Bani ...		
	Kasandan ...		
	Mahuri ...		
	Nunia ...		
	Oswal ...		
	Poddar ...		
	Roniar ...		
	Sinduria ...		
	Agarwala ...		
	Khatri ...		
	Sunri ...		
7	Barui ...	Agricultural castes, Kastkar castes.	
	Chain ...		
	Gangota ...		
	Amat ...		
	Kaibartta ...		
	Rajbansi ...		
	Desi ...		
	Paliya ...		
	Koohh ...		
	Gangain ...		
	Koiri ...		
	Kharwar ...		
	Markande ...		
	Muriari ...		
	Nagar ...		
	Rajdhobi ...		
	Sadgop ...		
	Dhanuk ...		
	Kewat ...		
	Kurmi ...		
	Turi ...		
	Kol ...		
	Kurheli ...		
	Tharu ...		
8	Barhi ...	Artizans.	
	Kamar ...		
	Lohar ...		
	Thathera ...		
	Kumhar ...		
	Mali ...		
	Sonar ...		
	Teli ...		
	Dhirkar ...		
	Chamar ...		
9	Tatwa ...	Weaver castes.	
	Ganesh ...		
	Chapwal ...		
	Jugi ...		
	Patua ...		
10	Halwai ...	Castes employed in preparing cooked food.	
	Kuri ...		
	Kandu ...		
11	Kalwar ...	Do., liquor (abkari).	
12	Goala ...	Pastoral castes.	
	Jat ...		
	Garib ...		
13	Kahar ...	Castes chiefly employed in personal services (Kamia).	
	Nawwa ...		
	Dhobi ...		
	Militar ...		
	Dhanuk ...		
	Amat ...		
	Markande ...		
	Kurmi ...		
	Kowat ...		
14	Gareri (with sub-castes Machhua).	Castes engaged in fishing and boating (Machhua Naiyya).	
	Naiyya, Jaliya		
	Malla ...		
	Tiyar ...		
	Muriari ...		
	Bind ...		
	Tarha ...		
15	Beldar ...	Labouring castes (Jan Banihar).	
	Kullar ...		
	Tatma ...		
	Musahar ...		
	Dhangar ...		
	Dosadh ...		
	Hari ...		
16	Bairagi ...	Dancers, musicians, beggars and vagabond castes.	
	Kurairia ...		
	Khanjar ...		
	Kawali ...		
	Nat ...		
	(*B.*)—*Musulmans.*		
1	Sayyid ...	Peri muridi (priest).	
	Shah ...	Do.	
2	Pathan ...	Military class.	
3	Shaikh ...	Agricultural castes.	
	Malik, Miryan		
4	Darzi ...	Tailors.	
5	Momin ...	Weaver, &c.	
	Dhunia ...		
6	Lahiri ...	Artizans.	
7	Bakuli ...	Trader.	
8	Kunjrah ...	Vegetable seller and boatmen.	
9	Dhobi ...	Washermen.	
10	Dufali ...	Dancers and beggars, &c.	
	Fakir ...		
	Tuihi ...		
	Nat ...		

L. A. & E. J. H.—Reg. No 2817½J—40—7-11. 5.

DISTRICT CENSUS REPORT.

No. 338G., dated Malda, the 15th March 1892.

From—C. A. SAMUELLS, Esq., Magistrate of Malda,

To—The Secretary to the Government of Bengal, Financial Department.

WITH reference to Government of Bengal Circular No. 6T.F., dated the 3rd October 1891, I have the honour to submit the following report on the results of the Malda District Census of 1891.

REPORT ON THE CENSUS OF THE DISTRICT OF MALDA, 1891.

HEAD I.—EARLY HISTORY, &c.

THE district of Malda comprises an area of 1,902 square miles and by recent census contains a population of 814,919 souls, or 428 45 per square mile. The increase over the returns of the previous census is 14 per cent. Since the census of 1872 the population has increased by 20·4 per cent. This is partly due to the increase of area which in 1872 was 1,813 square miles. The main cause of increase, however, is the opening out of the district, and a large addition to the culturable area by jungle clearing, and reclamation of *bils* and waste lands.

2. There is also reason to believe that the district is less subject to heavy floods, though it is true that during the last two or three years these again have increased in magnitude.

3. The portions of the district in which population is densest are the *thanas* of English Bazar, Kalia Chak, Sibganj, and Nawabganj. Ratua *thana* has recently received a large increase of population, but some of this is attributable to increase of area.

4. Till recent times the district was for the most part given over to jungle, and was notorious for the large number of wild animals it contained. Even now the greater portion of the country known as the Barind is covered with tree jungle, and large tracts to the north consist of *bils* and swampy country. The latter are being rapidly drained or are silting up, and the increase of cultivation is very marked. Owing, however, to the extent of Ganges floods, this land does not at present afford much foothold for an increasing population. From local tradition and traces of tanks and other evidences of former population it may be safely asserted that those portions which are now being reclaimed from jungle are just those portions of the district which in times gone by have supported the largest number of inhabitants The great cities of Gaur and Pandua, with their outlying suburbs, extended for a distance of not less than 30 miles in length, and from three to five miles in width. An old writer estimates the population of Gaur itself at over a million and a half, and we know that besides these cities there were others such as Tandan, which native tradition credits with the possession of countless bazars thronged with *amirs* and *palkinisheens*. The cities were not only large and thickly populated, but, being the seat of Government, contained all that was best and noblest in the land. The mighty bunds and ramparts which remain, not to mention buildings such as the Adina mosque at Pandua, and the golden mosque of Gaur, sufficiently attest the splendour and magnificence of the cities of which they are now the only traces left. The high embanked roads and that splendid artificial tank, the Sagar Dighi, one mile in length, show that they had engineering talent as well.

5. In those days it is probable that the rest of the district was not available for the erection of towns or villages, and the bulk of the inhabitants dwelt along the ridges or Katal land occupied by these cities, and the reason is not far to seek. The great works about Gaur were certainly constructed not for defence as Dr. Hunter supposes, but as protection against the spill of the Ganges. The mighty stream in 1200 A.D., we are told, ran through the city of Gaur, but it is certain from the configuration of the country and the existence in the most ancient times of Pandua that the Ganges, before passing through Gaur, first washed the west face of Pandua. Its course can be easily traced by the long string of *bils* entering in the north-west, at or near Hyatpur, and thence straight to Pandua, whence it took a southerly course, and passing through the Kotwali suburb, now English Bazar, swept past the east face of Gaur and on, past the present towns of Kansat and Sibganj. This face of Gaur is protected by two enormous bunds, of which the excavations are on the inside next the city, thus showing conclusively that they were not for defence. Indeed, at the present day, Gaur is inaccessible on the east face owing to the existence of the great Bhatia *bil*, which is never-totally dry. The country to the west of Gaur must at that time have been also thickly inhabited. Soon, however, the river ceased to force its way eastward. Possibly its course was to some extent determined by the enormous bunds erected for the protection of the city. It must first have deserted Pandua, and it is curious that Dr. Hunter should have looked on Gaur as the older capital of the two. Whereas, as far as the Muhammadan rule is concerned, it is certain that the Adina *musjid* is prior in point of time to any Muhammadan building in Gaur. Both were very old Hindu cities, and it is a noticeable fact that the stones of the Adina mosque, while they show on the reverse side unmistakable signs of having been part of a Hindu temple, also, I think, show signs in some places of having been employed at the base of a Buddhist stupa. The lower line of stones on which the mosque

rests are carved in the form of the well-known Buddhist railing, which would scarcely have been executed by a Muhammadan or a Hindu.

6. The sites of these cities, so long given over to the denizens of the jungle, are now being rapidly cleared by Sonthals in the case of Pandua, and by Shershabadi Muhammadans in the case of Gaur. They will afford, when completely cleared of jungle, a large area for a surplus population: The Sonthals, as a rule, do not remain after their work as pioneers is over.

7. I think, perhaps, enough has been said on the aspect of the district and pressure of population in ancient times. From a physical point of view the district is divided into well marked tracts. There is first the *diara* tract to the west and from north to south. This is bounded north and east by the river Kalindri and the Bhagirathi to the extreme south. The *thana* of Kalia Chak projects itself into this strip. The *diara* is inhabited chiefly by Hindi-speaking Muhammadans. In the south especially these Muhammadans have crossed over from Murshidabad and, as has been before stated, the land now known as *diara* was at one time on the west side of the Ganges and connected with the Rarh country. The *pargana* of Kankjol is thus found to exist on both sides of the present Ganges, and I believe General Cunningham looks for the site of a Barendra capital somewhere about Kankjol itself.

8. The next strip of country, or the backbone of the district, may be called the line of ancient cities. Between this and the Barendra there are a few *bils*. The line of ancient cities is inhabited chiefly by Bengali-speaking people. The whole eastern face of the district is known as the Barind, a name of local application to the jungle land, comprised of ridges of hard red earth covered with tree jungle, interspersed by low strips of paddy land. These high ridges all more or less show signs of former habitation, and to judge from the maps of 1847 must, even in those days, have carried a larger population than they do now. The maps are studded with the names of villages which no longer exist. It is locally reported that the country was deserted owing to a severe epidemic of fever. It is still a very unhealthy spot, and here we find the aboriginal tribes—the Kochh, the Pali, the Rajbansi, and more recently the Sonthal. The only others who appear to dispute the possession of those insalubrious sites with the aborigines are the aforesaid Shershabadi Muhammadans who move up here when they are washed out of their *diara* settlements, and who furnish most of the bad characters of the district.

9. It will thus be seen that the district possesses some very striking peculiarities as to soil, and these again have caused peculiarities not less striking among the different races who inhabit the various parts of it.

Head II.—Movement of the Population.

10. The chief movement has been an influx of Sonthals into the *thanas* of Old Malda and Gajol. Their numbers have increased from 833 to 20,989, and it is to their agency chiefly that the district owes its emergence from a condition of jungle. The following table shows the increase or decrease of the district population and of the population of the different *thanas* :—

Thanas.	Both Sexes.			Males.			Females.		
	1881.	1891.	Increase.	1881.	1891.	Increase.	1881.	1891.	Increase.
1	2	3	4	5	6	7	8	9	10
Malda	50,894	58,866	7,972	25,814	30,192	4,378	25,080	28,674	3,594
Khaiba	103,051	112,095	9,044	50,267	55,346	5,079	52,784	56,749	3,965
Ratua	81,063	107,849	26,786	38,377	51,779	13,402	42,686	56,070	13,384
Gajol	54,317	63,794	9,481	28,299	33,820	5,521	26,018	29,978	3,960
English Bazar ...	85,045	96,463	11,418	41,332	47,449	6,117	43,713	49,014	5,301
Kalia Chak	115,692	129,555	13,963	55,380	62,443	7,063	60,312	67,223	6,910
Sibganj	102,102	114,908	12,836	49,083	54,413	5,330	53,070	60,585	7,508
Gumashtapur ...	52,810	56 575	3,765	26,800	28,531	1,731	26,010	28,044	2,034
Nawabganj	66,453	74,620	8,167	32,186	35,954	3,798	34,267	38,666	4,399
District Total ...	711,487	814,919	103,432	347,508	399,917	52,409	363,979	415,002	51,023

The increase is most marked in *thana* Ratua, though all *thanas* show a considerable percentage of increase. The increase in Ratua is due partly to the transfer of Kataha *diara* from the Sonthal Parganas, and the same cause has also increased the total in *thana* Kalia Chak. The rest must be put down to the natural increase of population, as I know of no other cause which would affect the figures, with the exception of the Sonthals above mentioned, who now number 20,989 against 833 in 1881.

11. No towns have sprung into existence since 1872. Of our two towns, English Bazar and Old Malda, the latter is in a decaying state, the present population being 4,178 as against 4,694. This is due to the divergence of trade.

12. There is an annual immigration of labourers into the Barind to cut the rice, all of whom depart before the rainy season. A large number do not rest here at all, but proceed eastward as far as Mymensingh. They come chiefly from Gorakhpur, Ballia, and Tirhut. They were censused wherever they halted for the night, and were reckoned amongst the travelling population. The census occurred just when they were on the move.

13. There is no doubt that such as do come from Bihar belong to the real poor.

14. The number of villages has increased from 2,100 in 1872 to 3,248 at the recent census. This would seem to bear out my previous assertion that, with the removal of the Ganges to the west, the district has become drier, and more foothold is found for villages.

Head III.—Varying Density of the Population.

15. The *thana* of Ratua shows the greatest increase in population, but not necessarily in density owing to increase of area. Nawabganj and Kharba, on the other hand, both show an abnormal increase in density since 1872.

Thanas.	Area in	Both sexes.			Males.			Females.		
	1891.	1872.	1891.	Difference.	1872.	1891.	Difference.	1872.	1891.	Difference.
1	2	3	4	5	6	7	8	9	10	11
	Sq. miles.									
Malda	236	50,563	58,866	8,303	26,661	30,192	3,530	23,901	28,674	4,773
Kharba	294	92,011	112,095	20,084	45,600	55,346	9,746	46,411	56,749	10,338
Ratua	270	65,548	107,849	42,301	31,628	51,779	20,151	33,920	56,070	22,150
Gajol	272	55,316	63,798	8,482	28,282	33,820	5,538	27,034	29,978	2,944
English Bazar	128	85,702	96,463	10,761	41,483	47,449	5,966	44,219	49,014	4,795
Kalia Chak	197	119,375	129,655	10,280	56,784	62,433	5,649	62,591	67,222	4,631
Sibganj	186	105,717	114,998	9,281	50,914	54,413	4,499	55,803	60,585	4,782
Gumashtapur	170	48,909	56,575	7,576	25,009	28,531	3,522	23,900	28,044	4,054
Nawabganj	149	53,195	74,620	21,425	25,725	35,954	10,229	27,470	38,666	11,196
Total ...	1,902	676,426	814,919	138,493	331,087	399,917	68,830	345,339	415,002	69,663

In Nawabganj the cause is not very clear, and I cannot at present offer any explanation until I see the details. The increase in Kharba is due to the impulse given by the jute trade, which has spread largely in that *thana*. The increase in Nawabganj and Kharba seems to be pretty equally divided between the sexes. It seems probable that the increase in Nawabganj is due to influx of *raiyats*, who have been washed out by the destruction of *diaras* on the Murshidabad side, and by a consequent extension of *diaras* on this side; and if so, the change must have occurred prior to the census of 1881, as I have no recent increase of area to report.

Head IV.—Religion.

16. Under this head there has been an increase of Sonthals by immigration; many of these are Christians.

17. In Malda *thana* the Muhammadans would appear to be on the increase. In Kharba the increase of Hindus and Muhammadans seems to be pretty equal. In Ratua the Hindus have the advantage. Gajol presents the peculiarity of an increase in Muhammadan males and a decrease in females. In Sibganj, as was to be expected, the Muhammadans largely preponderate. These changes do not appear to be due to any other cause than the natural variation of population under each head. I append a statement for each *thana*.

Religions.	Malda.		Kharba.		Ratua.		Gajol.		English Bazar.	
	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.
1	2	3	4	5	6	7	8	9	10	11
Hindu ... ... 1872 ...	18,608	15,794	26,882	26,468	22,462	23,426	20,747	19,757	26,822	28,309
Hindu ... ... 1891 ...	16,726	15,173	32,845	32,259	38,099	41,968	20,740	18,320	28,280	28,513
Difference ...	*−1,882*	*−621*	*+5,963*	*+5,791*	*+16,937*	*+18,542*	*−7*	*−1,437*	*+1,758*	*+204*
Muhammadans ... 1872 ...	7,639	7,736	18,162	19,397	7,103	8,348	7,157	6,885	14,800	15,779
Muhammadans ... 1891 ...	8,144	8,612	22,878	24,369	13,069	14,017	7,715	6,588	19,158	20,496
Difference ...	*+505*	*+876*	*+4,716*	*+4,972*	*+5,876*	*+5,669*	*+558*	*−297*	*+4,358*	*+4,717*
Christians ... 1872 ...	...	...	...	...	...	...	...	...	13	6
Christians ... 1891 ...	15	10	...	...	4	2	6	6	5	3
Difference ...	*+15*	*+10*	...	...	*+4*	*+2*	*+6*	*+6*	*−8*	*−3*
Others ... ... 1872 ...	415	371	556	546	1,073	2,140	378	392	148	125
Others ... ... 1891 ...	5,307	4,879	123	121	7	83	5,359	5,064	6	1
Difference ...	*+4,892*	*+4,508*	*−433*	*−425*	*−1,966*	*−2,063*	*+4,981*	*+4,672*	*−142*	*−124*

Religions.	Kalia Chak.		Sibganj.		Gumashtapur.		Nawabganj.		Total.	
	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.
	12	13	14	15	16	17	18	19	20	21
Hindu ... ... 1872 ...	28,946	32,020	12,786	14,286	10,277	8,774	10,073	10,151	177,303	176,986
Hindu ... ... 1891 ...	29,992	32,313	13,808	13,663	11,427	9,807	13,283	12,820	204,300	204,836
Difference ...	*+1,046*	*+293*	*+22*	*−633*	*+1,150*	*+1,033*	*+3,210*	*+2,669*	*+26,997*	*+25,841*
Muhammadans ... 1872 ...	27,779	30,508	30,977	41,346	14,403	14,891	15,069	16,821	140,179	161,711
Muhammadans ... 1891 ...	32,429	34,895	41,600	46,919	17,054	18,190	22,671	25,846	194,718	190,938
Difference ...	*+4,650*	*+4,387*	*+5,623*	*+5,573*	*+2,651*	*+3,299*	*+7,602*	*+9,025*	*+35,549*	*+38,222*
Christians ... 1872 ...	1	6	7	4	1	6	2	2	25	18
Christians ... 1891 ...	2	6	3	...	7	3	...	...	42	30
Difference ...	*+1*	...	*−4*	*−4*	*+6*	*−3*	*−2*	*−2*	*+17*	*+12*
Others ... ... 1872 ...	57	63	144	157	828	319	581	496	4,580	4,615
Others ... ... 1891 ...	10	8	2	3	43	44	...	...	10,857	10,403
Difference ...	*−47*	*−55*	*−142*	*−154*	*−785*	*−275*	*−581*	*−496*	*+6,277*	*+5,788*

Head V.—Infirmities.

18. For the purposes of the census only the true cancerous leprosy is considered. I am not aware that any attempt was made to distinguish between different forms of dementia. The total 2,000 represents in round numbers the numbers under each religion, Hindu and Muhammadan, of those who laboured under the special infirmities mentioned. The number of Muhammadan lepers is 196 against 209 Hindus, thus disposing of the popular belief that Muhammadans are more liable to leprosy

Religions.	Total Population in each Religion.		Blind.		Deaf and Dumb.		Lepers.		Insane.	
	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.
1	2	3	4	5	6	7	8	9	10	11
Hindu	204,300	204,836	279	303	306	249	227	72	119	77
Muhammadan	184,718	190,933	223	258	253	209	164	32	68	64
Animistic	10,842	10,192	2	2		4	2	...	...	...
Others	57	41	...	...	...	...	...	...	...	...
Total ...	399,917	415,002	504	563	565	462	393	104	187	141

Head VI.—Education.

19. The following statement shows the increase in education according to religions:—

Religions.	Total Population in 1891.		Males.			Females.		
	Males.	Females.	1881.	1891.	Difference.	1881.	1891.	Difference.
1	2	3	4	5	6	7	8	9
Hindu	204,300	204,836	11,021	15,659	+4,638	114	275	+161
Muhammadan	184,718	190,933	4,218	7,301	+3,083	26	56	—
Christian	42	30	6	17	+11	5	9	—4
Santhal	10,328	9,708	...	20	+20	...	...	...
Jain	4	...	...	1	+1	...	...	...
Brahmo	7	10	1	4	+3	...	2	+2
Kuki	2	1	...	...	...	...	...	...
Garo	504	474	...	...	...	...	...	...
Paharia	8	9	...	...	...	...	...	...
Sikh	4	1	...	...	...	...	...	...
Jew	...	...	1	...	—1	1	...	—1
Total ...	399,917	415,002	15,247	23,003	+7,755	146	342	+196

20. This statement shows only 7,951 more persons as being educated than was the case in 1881—ten years previous. The figures, however, indicate that the increase among Hindus is about 75 per cent., and among Muhammadans about 12 per cent. The proportion borne by the number of persons educated to the whole population of the district is 2·8 per cent.

21. I append another statement compiled in my office, showing the number of persons of the different castes who are returned as being acquainted with English. The Brahmans and Kayasthas, of course, bear away the prize, and the total is 420, *plus* 5 persons in the whole district of which the Muhammadans furnish about one-eighth.

MALE.

Thanas.	Brahman.	Kayastha.	Shaikh.	Mal.	Pasi.	Sayyid.	Kalbartta.	Banik, Bangadeshi.	Kandu.	Sadgop.	Dhanuk.	Paburia.	Tanti (Tantoobai).	Gaurdeshi.	Chhatri.	Christian.	Bairagi.	Gaurbanik.	Native Christian.	Baidya.	Nagar.	Gandabanik.	Puudari.	Pathan.	Bahalia.	Gosla.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27
Malda	5	6	5	1	1	1	1	2	...	...	...	...	4	...	...	...	...	7	...	...	...	...	...	...	...	1
Kharba	20	12	4	...	...	...	...	...	1	1	1	1	1	...	1	3	1	...	...	...	...	...	...	...	...	...
Ratua	15	3	...	...	...	...	...	...	...	1	...	...	...	1	1	3	1	...	...	...	...	...	...	...	...	...
Gajol	2	4	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	1	1	...	...	...	...	...	...	...
English Bazar ..	68	32	14	1	...	1	2	4	...	3	...	...	...	...	...	3	3	...	...	18	2	2	4	3	1	3
Kalia Chak ...	4	6	3	...	...	...	...	...	...	...	...	...	...	...	1	3	...	...	...	...	...	1	...	...	...	...
Sibganj ...	16	3	11	...	...	2	...	...	...	...	...	...	1	...	...	3	1	...	...	...	...	...	...	...	...	...
Gumashtapur ...	3	2	3	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	2	...	...	...	...	...	1	...
Nawabganj .	7	6	5	...	...	2	...	...	...	...	...	...	...	...	...	...	2	...	...	2	...	...	...	...	...	3
Total ..	140	74	45	2	1	2	7	6	1	5	1	1	6	1	2	12	7	8	3	20	2	3	4	4	1	7

	Chain.	Teli.	Napit.	Bangadeshi.	Sonar (Sarnakar).	Tili.	Kabar.	Armenian Christian.	Gossain.	Tatwa.	Kansari.	Ganganta.	Gondhi.	Patni.	Chashat.	Tambuli.	Thathera.	Kumbhakar.	Shah.	Kshatriya.	Ugrakshatriya.	Subarnabanik.	Sunri.	Mirja.	Total.	Christian females.
	28	29	30	31	32	33	34	35	36	37	38	39	40	41	42	43	44	45	46	47	48	49	50	51	52	53
Malda	...	...	...	...	...	1	...	...	...	...	...	...	1	2	...	...	...	...	...	...	...	...	...	...	38	...
Kharba	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	41	...
Ratua ..	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	25	1
Gajol	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	8	...
English Bazar ...	1	2	1	1	1	2	1	1	1	3	1	1	...	...	...	...	...	...	...	...	...	...	...	...	180	3
Kalia Chak ...	...	...	...	...	...	...	...	...	...	...	...	1	1	...	6	...	...	...	...	...	...	...	...	...	25	1
Sibganj ...	..	...	1	...	...	1	...	...	...	...	...	...	...	...	...	2	1	2	...	...	...	...	...	...	45	1
Gumashtapur ...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	12	...
Nawabganj ...	...	...	3	...	...	...	...	...	...	...	3	...	...	...	...	3	...	...	2	2	2	1	1	3	46	...
Total ...	1	2	5	1	1	4	1	1	1	3	4	2	2	2	6	5	1	2	2	2	2	1	1	3	420	5

Head VII.—Language.

22. A statement is appended for the district, showing the actual numbers speaking each language with the distribution.

Languages.	Total.		Malda.		Kharba.		Ratua.		Gajol.	
	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.
1	2	3	4	5	6	7	8	9	10	11
Bengali ..	236,732	314,898	21,232	21,137	49,563	52,261	16,270	17,006	25,756	23,142
Hindi ..	90,425	88,261	3,544	2,584	4,804	3,502	35,408	38,919	2,561	1,716
Sontali ...	11,036	10,114	5,338	4,847	121	117	34	25	5,469	5,055
Pasthu ...	14	1	...	...	...	...	...	...	11	1
English ..	20	13	...	...	...	...	...	4	...	...
Panjabi ...	15	5	...	...	...	...	...	...	4	...
Urdu ...	575	628	60	100	...	...	5	7	...	...
Persian ...	35	25	...	...	...	...	...	...	1	...
Marwari ...	10	6	7	6	...	...	...	...	...	...
Daccani ...	962	1,022	...	...	840	869	31	21	1	41
Karwa ...	15	23	...	...	...	...	...	...	15	23
Kuki ...	6	6	...	...	...	...	...	...	...	...
Assamese ...	6	...	...	...	...	...	...	...	...	...
Uriya ...	54	...	3	...	17	...	9	...	2	...
Arabic ...	4	...	...	...	...	...	...	...	...	...
Kashmiri ...	7	...	...	...	...	...	...	...	...	...
Nepali ...	1	...	...	...	...	...	...	...	...	...

	English Bazar.		Kalia Chak.		Sibganj.		Gumashtapur.		Nawabganj.	
	Male.	Female.	Male.	Male.	Female.	Male.	Male.	Female.	Male.	Female.
	12	13	14	15	16	17	18	19	20	21
Bengali ...	28,867	31,223	210,751	50 686	51,644	58,140	25,877	26,410	31,272	4,801
Hindi ...	18,322	17,562	15,425	16,325	2,606	2,302	3,080	1,573	4,585	3,798
Sontali ...	6	9	...	...	11	3	57	58	...	...
Pasthu ...	...	...	...	...	3	...	...	...	...	...
English ...	5	2	2	6	3	...	6	3	...	...
Panjabi ...	3	...	5	3	2	1	...	...	1	1
Urdu ...	122	110	182	202	137	140	...	...	60	51
Persian ...	1	2	...	...	6	...	1	...	32	23
Marwari ...	...	...	...	...	...	...	...	...	3	...
Daccani ...	90	91	...	...	...	...	...	...	...	...
Karwa ...	...	...	...	...	...	...	...	...	...	...
Kuki ...	...	6	6	...	...	...	...	...	...	...
Assamese ...	...	...	...	...	...	...	...	...	...	...
Uriya ...	19	...	2	...	1	...	...	...	1	...
Arabic ...	...	...	4	...	...	...	...	...	...	...
Kashmiri ...	...	...	7	...	...	...	...	...	...	...
Nepali ...	...	...	1	...	...	...	...	...	...	...

23. As I said before, Hindi is chiefly spoken on the *diara*. Thus Ratua shows 74,000 Hindi-speaking people out of 107,000 in round numbers. Kalia Chak and Sibganj have both a large Bengali-speaking population on the line of ancient cities, and also a good share of Hindi-speaking people on the *diara*. Bengali is spoken by 611,630 people, and Hindi by 178,686. There are 21,000 Sontali-speaking people, showing an increase of 19,530 over last census.

The Pali speak Bengali, and if the Kochh have any language of their own, they have not disclosed it The figures of other languages are of no importance.

Head VIII.—Castes.

24. I forward a note drawn up by Babu Khagendra Nath Mitra, Deputy Collector, with a table showing the distribution of the chief castes in the district and remarks on the variations which have occurred since 1872.

25. The papers were not received till the middle of December, and I regret that I am unable to supply any satisfactory explanation of the variation in the number of Kochhs, Palis, and Rajbansis returned at each census. It is probable, as the Deputy Collector remarks, that these castes are not very distinctly marked out, and that the enumerators have not been very careful to discriminate between them. At the same time, I have never found that any difficulty existed in recognizing a Kochh from a Pali, and the latter caste seemed to be equally well aware of the difference between their sub-castes

26. I know nothing whatever about castes myself, and it would take time to work up the subject as regards these tribes. The curious fact is that since 1872 the total number seems to have decreased from 63,217 to 62,975, while the figures of each different caste in the group have varied enormously. Whether this is due to the enumerators' vagaries, or, as I think more probable, to the absorption of one caste by another, it is impossible to say. These tribes inhabit the Barind tract, and perhaps it might be worth while to ascertain whether any great change has taken place and reasons for it.

27. The caste called Pundari forms, I believe, another distinctive feature in caste distribution in this district. Their increase is somewhat remarkable, and corresponds with a remarkable advance in their own particular trade—the rearing of silkworms.

28. The mulberry-growers and rearers of silkworms are chiefly confined to the *thanas* Kalia Chak, Sibganj, and English Bazar. In Kalia Chak *thana* mulberry is supplanting other crops.

29. There are very few high class Brahmans in the district. An attempt has been made in table II to group the various castes in the order of social precedence, and in another table the castes are arranged according to occupation.

Head IX.—Occupations.

30. In preparing the following table on "Occupations by castes," only the chief castes within the district have been taken into account, and some of the names in the list of castes, such as Házári, Maharâ, Chaudhris, &c., which are mere titles, have been omitted. An attempt has been made to classify according to the characteristic functions of the castes though, as a matter of fact, they follow other occupations also than their own.

A.—Agricultural.

1. Zamindars—

Brahman.
Kayastha.
Guar Desi Banik.
Muhammadan.

2. Tenure-holders.

3. Occupancy raiyats—

(1) Chhatri or Rajput.
(2) Pundari.
(3) Kaibartta and Chasa Das.
(4) Paliya.
(5) Kochh.
(6) Rajbansi.
(7) Desi.
(8) Chain.
(9) Dhanuk.
(10) Muhammadan.

4. Non-occupancy raiyats—

(1) Chhatri or Rajput.
(2) Kaibartta.
(3) Kochh.
(4) Rajbansi.
(5) Desi.
(6) Chain
(7) Dhanuk.
(8) Sonthal.
(9) Tiyar.
(10) Goala.
(11) Hari.
(12) Nagar
(13) Muhammadan.

5. Field labourers—

(1) Bind.
(2) Dhangar.
(3) Kharwar.
(4) Dosadh.
(5) Beldar.
(6) Bagdi
(7) Tiyars.
(8) Muhammadan.

B.—Professional.

1. Priestly class—
   Brahman.
2. Literate class—
   (*a*) Medical—
   Baidya.
   (*b*) Legal—
   (1) Brahman.
   (2) Kayastha.
   (*c*) Educational—
   (1) Brahman.
   (2) Kayastha.
   (*d*) Clerks and writers—
   (1) Brahman.
   (2) Kayastha.
   (3) Baidya.
   (*e*) Administrative—
   (1) Brahman.
   (2) Kayastha.
   (3) Baidya.
   (*f*) Constables, peons, chaukidars—
   (1) Chhatri or Rajput.
   (2) Dosadhs.
   (3) Haris.
   (4) Muhammadan

C.—Commercial.

1. Bankers and money-lenders.
   (1) Bangadesi Banik.
   (2) Gaurdesi Banik.
2. Wholesale dealers—
   (1) Agarwala.
   (2) Tili.
   (3) Bangdesi Banik.
   (4) Gaurdesi Banik.
3. Retail dealer.
   (1) Tili.
   (2) Agarwala.
   (3) Bangdesi Banik.
   (4) Gaur Desi Banik.
   (5) Subarnabanik.
   (6) Gandhabaniks and all classes of Baniks.

D.—Artisans.

1. Fabrics and dress stuffs—

(1) Pundari	...	Rear silkworms.
(2) Tanti	...	Weavers.
(3) Gonesh	...	Weavers.
(4) Momin (Muhammadan)	...	Weavers.

2. Food and drinks—

(1) Goala	...	Sell milk, *ghi*, and curd.
(2) Kandu	...	Confectioners.
(3) Halui or Mayara	...	Confectioners.
(4) Suri	...	Distil country spirit.
(5) Pasi	...	Tap date trees for manufacture of toddy.

3. Animal substances—

(1) Muhammadan as (Kasais)	...	Butchers
(2) Chamar and Muchi	...	Shoe-makers.
(3) Kural	...	Ditto.
(4) Chuniya and Chunari	...	Slaked-lime manufacturers.
(5) Baiti	...	Ditto ditto.
(6) Sankhari	...	Prepare bangles from conchs.

4. Vegetable substances—

(1) Subji faras or Kunjra (Muhammadan)	...	Vegetable-sellers.
(2) Kalu and Teli	...	Oil-pressers.
(3) Betua	...	Cane basket-makers.
(4) Sutradhar or Chhutar	...	Carpenters.
(5) Dom	...	Bamboo basket-makers.
(6) Paliya	...	Oil-pressers

5. Mineral substances—

(1) Kamar	...	Ironsmiths.
(2) Sonar	...	Gold and silversmiths.
(3) Kansar or Kansabanik	...	Braziers.

6. Earthenware—

Kumhar (Kumbhukar)	...	Potters.

E.—Pastoral Groups.

(1) Goala	...	Sells milk, *ghi*, and curd.
(2) Gareri	...	Shepherds.
(3) Dom	...	Keepers of pigs.

F.—Hunting and Fishing Groups.

(1) Kaibartta (Machhua)	...	Fishermen.
(2) Jalya	...	
(3) Tiyar	...	
(4) Malo	...	
(5) Surahiya	...	
(6) Chandal	...	
(7) Gonrhi	...	
(8) Kewats	...	
(9) Bedia	...	
(10) Mahifaras (Muhammadan)	...	Fish-sellers

G.—Serving Groups.

(1) Napit	...	Barbers.
(2) Kahar	...	Bearers.
(3) Bauri	...	Bearers and labourers.
(4) Dhobi	...	Washermen.
(5) Hari	...	Sweepers
(6) Bhuimali	...	
(7) Kurmi	...	Menial servants.
(8) Gangat	...	Boatmen.
(9) Bagdi	...	Coolies and labourers.
(10) Tiyar	...	Boatmen.
(11) Jaliya	...	
(12) Gonrhi	...	
(13) Kewat	...	
(14) Malo	...	
(15) Surahiya	...	
(16) Gahanidar	...	
(17) Beldar	...	Coolies and labourers.
(18) Mihter	...	Night-soil carriers.

H.—Unproductive Groups.

1. Actors and miners ... ... Nil.
2. Astrologer—

   Grahacharya Brahmans or Daibajna.
3. Dancers and singers—

   Nat.
4. Devotees—

   (1) Aghori Nath.
   (2) Aghor Panthi
   (3) Aghor.
   (4) Atith.
   (5) Baul.
   (6) Brahmachari.
   (7) Dasnami.
   (8) Fakirs.
   (9) Gosains.
   (10) Giri Gosains.
   (11) Nemeti.
   (12) Naga.
   (13) Nanakpanthi.
   (14) Panchaparibar.
   (15) Ramat.
5. Genealogists and bards ... ... Nil.
6. Jugglers, snake-charmers, and animal exhibitors ... Nil.
7. Musicians and ballad reciters—

   (1) Vaishnava.
   (2) Baiti.
   (3) Bhat and Rajbhat.
   (4) Mehana.
   (5) Tantua.
   (6) Hari.
8. Tumblers and acrobats ... ... Nil.

Head X.—Administrative.

31. In 1890, in accordance with orders contained in Census Superintendent's circula. No. 1, dated the 7th March 1890, work was commenced by the examination and correction of register A and B. The work was entrusted to the police, and though, no doubt, all villages are included, the entry of them by serial number in register B was not properly understood. In my opinion these registers should be rewritten annually. The changes in a district like Malda in ten years are considerable. Old villages are washed away and new ones spring into existence every year. The necessity of keeping those registers up to date is obvious from other points of view, which I need not dwell on here.

32. Arrangements were commenced for dividing the district into circles and blocks. The *thana* or outpost formed the unit of a charge. There were 15 charges, 302 circles, and 3,711 blocks.

33. The testing of this work could not be carried out till the floods subsided in October and November. This, I think, should be avoided in future by having the rough blocking done the previous cold season. When schedules are issued in bound books, accurate and economical

blocking becomes a matter of the first importance, and should not be left to the last moment. There is no reason why village lists and blockings should not be done at leisure during the cold season previous to that in which the census takes place. Because at the last moment we have quite enough to do appointing enumerators, numbering houses, and instructing the willing but ignorant people with whom we have to work. The numbering of houses was done block by block and not village by village. Village numbering is a mistake, I think. Each block should be independent, and fresh houses can be added to each block without much trouble. This is my experience at best, and in this matter theory should not prevail against practice. I now note under the various heads of information.

34. *Administration.*—In numbering the houses, each block, and not each village, was taken as a unit, and the houses in it were serially numbered. This not only facilitated the work, but rendered easy the incorporation of newly-built houses; besides enabling each enumerator to know at once how many houses he had to look after.

Point in which general instructions were departed from.

35. The definition of a village as given in Census Superintendent's circular No. 10 was well understood by all the census officers, and was very carefully attended to in the grouping of villages into blocks. In some cases small groups of houses, although having distinct names, have been joined on to the nearest large villages to form a block; but *paras*, *tolahs*, &c., have in all cases been included in the *gaon* or *gram* to which they belong. It must be remembered that in this district we have a large extent of jungle land. Population is comparatively sparse, and villages and hamlets much scattered and broken up. There were also great difficulties in the way of procuring fit persons in such tracts for the office of enumerator. The blocking, however, was in general very well performed. But it would have been better still had we been able to arrange for this part of the work a year in advance.

Definition of a village.

36. The definition of a house was well understood, and was taken into careful consideration at the time of numbering, and in some cases a single number had to be given to more buildings than one inhabited by a single family; while in others, two or more numbers had to be put to a single building inhabited by two or more separate families.

Definition of a house.

37. There are nine *thanas*, four outposts, and two municipalities in the district, and each of them formed a separate and independent charge; the area of the largest charge is 294 square miles and that of the smallest (excluding municipalities) was 126 square miles. There were no sub-charges in the district.

Size of the charge or sub-charge.

Endeavours were made to make each circle, as far as possible, contain 500 houses; but this rule had to be departed from in some few cases owing to the local position of villages.

38. Blocks were formed, as far as possible, not of more than 50 houses each. Large villages were broken up into two or more blocks, according to the number of houses contained in them. Small villages had sometimes to be grouped together to form a block of not more than 50 houses for utilizing books of 60 schedules, as much as possible, in accordance with the Census Superintendent's letter No. 158T., dated the 27th June 1890.

Size of the block.

39. Houses were generally numbered with coal tar or a mixture of lime and catechu. The probable actual cost was very insignificant, and we had nothing to pay from our office, the expenses having been met by the supervisors and enumerators themselves. This is one of the instances in which expenditure has been saved to the State.

Numbering of houses, &c.

40. The practicability of a permanent numbering of houses depends primarily on the permanency of the villages and houses themselves. In a majority of cases the houses are built of thatch and straw, and are of short duration. In some cases they are constructed on lands in the beds of rivers, or newly formed on their banks, with every probability of their being washed away during the rains and after a flood or inundation: and in a few cases they are temporary sheds erected for a very short period only. Hence, a permanent numbering is, I think, not practicable, and would be of no material advantage.

Practicability of permanent numbering.

41. *Agency.*—Supervisors and enumerators were principally derived from the *zamindars' amlas*, school *pandits*, *panchayats*, and other headmen of villages.

Classes from whom supervisors and enumerators were derived.

42. The supervisors and enumerators in general willingly undertook their duties, and seemed to have done their work with pleasure and zeal. In many places I found they had prepared rough manuscript *khasra* books which were completely written up before a single entry was made in the printed schedule books. Thus errors were corrected in the *khasra*, and the printed books are models of neatness and care. I cannot speak too highly of the excellent spirit displayed by all classes in this district, and their readiness to afford us every assistance.

Willingness of supervisors and enumerators.

43. *Census prosecutions.*—There were no prosecutions in this district.

44. Their duties, no doubt, involved some expenditure on account of ink, paper, and other stationery, but this was cheerfully incurred, and in no single instance has any charge been made on this score.

Pecuniary expenditure of supervisors and enumerators.

45. No paid officers were employed, in spite of the fact that the work had to be carried out in jungle tracts. This speaks volumes for the Charge Superintendents and others.

Paid census officers.

46. *Attitude of the people.*—I have already borne testimony to the admirable spirit evinced by all classes. It is said that a few foolish rumours were in circulation, but they did

not come to my ears; nor, if they existed, did they in any way affect the even tenor of our way. Everything passed off without a hitch of any kind.

Accuracy.

47. *The result.*—Every possible care was taken to make the enumeration a very accurate one, and I believe that the results arrived at are as correct as it is possible for them to be. I say this with confidence, as I personally inspected every charge and visited quite nine-tenths of the blocks. My whole staff also gave assistance at one time or another. Instruction was freely given at definite centres when officers went on tour. I made a preliminary count of males and females, block by block, in January, and the figures then obtained corresponded wonderfully with the ultimate results. No instance of any omissions has come to our knowledge, and the increase which has occurred is found exactly in those places where we expected it, chiefly in *thana* Ratua, owing to the incorporation of large tracts of *diara* from the Sonthal Parganas since last census. These circumstances enable me to speak with confidence of the result.

Increase of population,

48. In all the charges, except that of the Old Malda Municipality, there has been an increase in population; but the increase which is inconsiderable is not due to any cause worth mentioning, except in *thana* Ratua, where the marked increase (being about 33 per cent.) is due to the transfer of certain villages from the Sonthal Parganas to this district.

The decrease in the Old Malda Municipality is due to the fact that many *mahajans* have left the place on account of a decline in commerce. The desertoin of the locality is also partly due to the insanitary condition of the place.

49. I may add that the work of the Charge Superintendents was entirely in the hands of the police, as it was found impossible in this district to secure competent men for these important posts. With one or two exceptions, they worked admirably.

50. The following table shows the population of each *thana* during the years 1881 and 1891:—

		Population.			Remarks
		Total.	Males.	Females.	
1		2	3	4	5
Municipality of English Bazar	Census, 1881	12,430	6,289	6,141	
	,, 1891	13,818	7,381	6,437	
	Difference	1,388	1,092	296	Increase.
Municipality of Old Malda	Census, 1881	4,694	2,252	2,442	
	,, 1891	4,178	2,112	2,066	
	Difference	516	140	376	Decrease.
Kharba thana	Census, 1881	103 051	50,267	52,784	
	,, 1891	112,095	55,346	56,749	
	Difference	9,044	5,079	3,965	Increase.
Gajol	Census, 1881	54,317	28,299	26,018	
	,, 1891	63,798	33,820	29,978	
	Difference	9,481	5,521	3,960	Ditto.
Ratua	Census, 1881	81,063	38,377	42,686	
	,, 1891	107,849	51,779	56,070	
	Difference	26,786	13,402	13,384	Ditto.
Malda	Census, 1881	46,200	23,562	22,638	
	,, 1891	54,688	28,080	26,608	
	Difference	8,488	4,518	3,970	Ditto.
English Bazar	Census, 1881	72,615	35,043	37,572	
	,, 1891	82,645	40,068	42,577	
	Difference	10,030	5,025	5,005	
Kalia Chak	Census, 1881	115,692	55,380	60,312	
	,, 1891	129,655	62,433	67,222	
	Difference	13,963	7,053	6,910	Ditto.
Gumashtapur	Census, 1881	52,810	26,800	26,010	
	,, 1891	56,575	8,531	28,044	
	Difference	3,765	1,731	2,034	Ditto.
Nawabganj	Census, 1881	66,453	32,156	34,297	
	,, 1891	74,020	35,954	38,066	
	Difference	8,167	3,798	4,369	Ditto.
Sibganj	Census, 1881	102,162	49,083	53,079	
	,, 1891	114,998	54,413	60,585	
	Difference	12,836	5,330	7,506	Ditto.
	Total of 1881	711,487	347,508	363,979	
	,, 1891	812,855	398,171	414,684	
	Difference	101,368	50,663	50,705	Ditto.

51. *Abstraction.*—The following table shows the number of men employed in the census compilation office of this district, and the pay and time allowed to them :—

No.	Heads.	Pay.			Time working (days).		Remarks.
1	2	3			4		5
		Rs.	A.	P	M.	D.	
1	Inspector ...	366	12	3	4	15	
1	Inspector's clerk ...	86	5	3	4	15	
2	Assistant Inspector ...	210	0	0	4	15	
1	Record-keeper ...	218	1	0	4	15	
7	Room Supervisors ...	552	13	2	4	0	
46	Abstractors ...	1,970	1	1	0	90	
2	Extra abstractors ...				0	81	
2	Test-slip clerks ...	120	4	0	0	88	
2	"R" form clerks ...	77	3	1	0	81	
2	Adjustment clerks. ...	622	7	8	3	15	
10	Reabstractors ...						
3	Tabulators ..	853	3	0	...		
3	Two daftaris and one sweeper.	100	8	9	8	0	
	Total ...	5,177	11	3			

The population abstracted and tabulated in this district is 854,657, of which 814,919 are of this district and 39,738 of Southal Parganas.

52. The enumeration books were numbered in accordance with the instruction contained in paragraph 3 of the draft rules received with the Census Superintendent's circular No. 46, dated 27th February 1891. The substitution of letters for numbers of blocks, instead of diminishing the work of abstraction and tabulation, led to confusion and threw additional work on the whole staff. It would be better to write on the top of the book, after the name of village, the village number of register B, the general number of block from register E, and the number of book given on the book itself; and in order to keep them separate from one another, a hyphen should be put between each two of them. Thus, the third book of the 5th block in a village whose B register No. 579 and block No. 729 should be written 579-729-3 instead of 579EIII. These numbers should be given in vernacular and not in English, so that the abstractors, who do not know English, may, without the assistance of the supervisor fill up the headings of the abstraction sheets, and thus the time of both the abstractors and supervisor, as well as of tabulator not knowing English, may be saved. Most of the abstractors and tabulators in this district could not write or read even the English alphabet, and it became part of the duty of the supervisor to read over to them those numbers which were given in English. Difficulty was also felt in giving numbers of blocks in tabulation register No. I. It would also save the time of the assistant inspectors if in column 3 of all the tabulation registers the general block number of register E were written. The tabulator could then easily fill in the block numbers in the headings of the totalling forms from their registers.

53. There were many gaps and blanks in the enumeration books. Many lines or entries were not properly cancelled by the enumerator. Only the column of the name was penned through, and the other columns allowed to remain unaltered. The abstractors who were intelligent, obedient, and careful, abstracted such entries correctly, but those who were careless and paid no attention to the inspector's repeated instructions did not bring the book to him or to their room supervisor for necessary correction, and abstracted the entries that ought to have been cancelled. To correct these mistakes much time of the inspector as well as of the re abstractors and adjustment clerks was unnecessarily wasted. If the entries of the books were carefully examined and corrected by some intelligent clerks before the commencement of the abstraction, these difficulties might have been removed, accuracy secured to a much greater extent, and the time of the whole staff saved.

54. *Test-slip.*—The success in the operation of the census compilation chiefly depends on the accuracy of the test-slip work, but the task on this most important work was very heavy. Each clerk had to fill in 25 test-slips a day at an average, viz., he had to copy out entries from 200 sheets in 25 test-slips a day Entries from sheets IV, V, and VI are the easiest, those from sheets II, III and X, though not very difficult, require time; but on sheet I the clerk had to prepare sub-totals to compare with sheets II and III, and a good many entries had to be copied on test-slips from this sheet as well as from R Form. These two (sheets I and XI) are the most difficult sheets, and take up considerable time.

Moreover, in finding out the test-slip in which entries are to be made, waste of time increases day by day as the abstraction advances in each issue of packets, and the sheets accumulate in the file of test-slips. Hands should be increased to properly carry on this work within the time estimated. The test-slip clerks in this district used to attend office from morning to 10 A.M. and from late afternoon to evening, though they were assisted by two extra abstractors.

55. *Reabstraction and adjustment.*—The task of the adjustment clerk was 25 sets of sheets. This task is considered a very heavy one. It was found in the course of work that the totals and sub-totals of sheets entered in the test-slips were not always accurate. These clerks were therefore necessarily instructed to check all the totals and not to rest satisfied with the totals given by the abstractor and room supervisor, and also not to depend on the entries of test-slips, in which mistakes were discovered in some instances, though the test-slip clerks, who are said to have worked well, did their best to avoid mistakes. When it was found impossible for a man to test all the totals and sub-totals of 25 sets of sheets and to make adjustment on them with reference to books during the office hours, the clerks were ordered to take them home for testing the totals, &c., and to make adjustment on the next day in the office. This procedure enabled the two adjusters to finish 4,863 sets of sheets in 82 days. After a few days' reabstraction, when it was found that it was scarcely better than the original abstraction, thorough reabstraction was stopped and partial reabstraction and adjustment with reference to the schedule book begun from that time progress was satisfactory.

56. *Tabulation.*—The total expenditure under this head was Rs. 853. The number of tabulators employed cannot be ascertained, as they where paid by piecework after the 15th July. The progress was very satisfactory on registers VII, VIII, IX, but on others it was found difficult to realize even two-thirds work. It was then considered necessary to allow the tabulators to take the sheets and block forms of registers home after office hours. They could not even then finish their daily task, including totalling forms. On the introduction of system of payment by piecework very few tabulators, and those only who worked hard, obtained about two-thirds of their monthly pay (Rs. 15). The result was that almost all the good tabulators on registers showing castes and occupations left work in July and August, when they found, after repeated attempts, that it was impossible to do the full task and earn thereby the maximum pay (Rs. 15). In fact, the pay sanctioned was not properly proportioned to the task assigned.

57. *Forms.*—The only inconvenience felt was in regard to the form of sheet XI among the abstraction sheets.

Columns of this sheet were arranged in the order agreeable neither to the columns of R form nor to those of tabulation register XX. The columns of this sheet should be arranged in the order in which the columns of register XX were arranged, and then there would be no necessity for R forms, and the test-slip clerks and the tabulators on register XX might fill up test-slips and Tabulation registers, respectively, from the original sheet without any difficulty. About one hundred rupees might be saved by this means per million of population, as there would be no necessity for R form clerks. The columns of totals in the main portion and in the summary of the test-slip do not appear to be of much use at the time of adjustment, and they might safely be omitted.

58. As to tabulation registers no alteration seems necessary, except those ordered to be made during the tabulation. The only alteration we have to suggest is that the number of lines (12) should be equal in all registers, so that the totals of every twelve blocks or sheets of all the registers, and totalling forms, may be inter-compared without any inconvenience, *i.e.*, without giving any additional total in any register to the comparing clerks.

59 The proposal made by the Superintendent in paragraph 3 of his circular No. 98, dated 6th January 1892, about abstraction, seems a good one and has my approval. But it is to be noted that the adjustment cannot altogether be avoided, if the schedule books be not corrected before the commencement of the abstraction. Most of the enumerators who do not understand the instructions for enumeration cannot distinguish what is caste and what is sub-castes, and enter main caste in the column of sub-caste, and sub-caste in the columns of caste and so on. If the abstractors are not careful to have these mistakes corrected by the supervisor, they will have to be corrected by subsequent adjustment. There is also a risk that the abstractors be punished for the mistakes committed by the enumerators.

The above changes would simplify the work of the inspector. As it was, the time allowed for abstraction and tabulation was under-estimated, and the greatest difficulty was experienced in keeping the men together when they found that they could not complete their tasks and suffered in pocket. From the beginning to the end my Census Deputy Collector was three times changed owing to transfers, and this did not tend to facilitate work.

APPENDIX.

NOTE BY BABU KHAGENDRA NATH MITRA, DEPUTY COLLECTOR.

THE annexed table I shows the distribution of the chief castes of the district and their variations since 1872.

2. The number of Rajbansis, Paliyas, Kochhs, and Desis in the present census is 62,975, showing a slight decrease of 242 persons over the census of 1872, but an increase of 2,275, or 3·7 per cent., over the census of 1881. Eight thousand seven hundred and thirty persons have returned themselves as Desis in the present census, whereas, in the two previous censuses, there do not appear to have been returned any Desis at all. They must have been included in one or other, or perhaps all of the three divisions of Rajbansis, Kochhs, and Paliyas. All these four classes belong, no doubt, to the same parent stock, and as is well known, they themselves would like to be classed as Rajbansis or Paliyas rather than Kochhs. The figures in the present census give the number of Kochhs, Paliyas and Rajbansis, and Desis to be, respectively, 21,177, 14,471, 18,597, and 8,730; whereas in 1872 their number was 14,173, 24,320, 24,724, and *nil*. This shows an abnormal variation and seems to be due to no other cause than the whims of the unsympathetic enumerators who, in noting the castes of these people, must have been guided by their own notions and convictions rather than by the professions of the people themselves. The Kochhs, Paliyas, Rajbansis, and Desis all inhabit the Barind portion of the district, which is contiguous with the district of Dinajpur, the home of these semi-Hinduized aborigines. Barindra is a very unhealthy tract of country, and this, no doubt, accounts for the non-increase of the Kochh population of the district since 1872. The origin of the three divisions, Rajbansis Kochhs and Paliyas as current in this part of the country, is as follows:—

Once upon a time there was a mighty King who had three sons. A war broke out and the King bade his sons to go to the battle-field. One was brave enough to meet the adversary on the field, another fled away, whilst the third hid himself within his house through fear of life. The descendants of the first came to be designated by the proud title of Rajbansis, which means "family of Raja or King." The descendants of the second came to be called *Paliyas*, as their ancestor had fled from the battle field, the Sanskrit equivalent of *flying* being *palayan* (পলায়ন). The descendants of the third came to be called Kochhs, because their ancestor had concealed himself through fear, the Sanskrit equivalent of *shrinking* being *sankoch* (সঙ্কোচ).

This affords us an explanation as to why the Kochhs and the Paliyas aspire to be called by the enviable appellation of Rajbansis.

It is currently believed that the Desis were the first to come to the country, and the subsequent arrivals of the same caste gave them the name of *Desi* or native of the soil.

Of the two subdivisions of the Paliyas, the *Sadhu* or pure, and the Babu, the former are said to be the descendants of those who were employed as domestic servants by the Brahman of Dinajpur, in consequence of which they had to refrain from eating pork and fowl, which the Babu Paliyas have no objection to take.

3. The number of Chains in 1872 was 30,082, whereas in the present census their number is given to be 41,213. This large increase is due to the transfer of Kataha *diara* from the Sonthal Parganas to this district. The Chains are pre-eminently an agricultural population, and are confined to the *diara* portion of the country in *thanas* Ratua, Kalia Chak, and Sibganj, where plenty of good arable land is always available owing to the alluvial action of the rivers. The Chains of this district are pure agriculturists. Mr. Sherring's descriptions of this caste apply in noway to the Chains of Malda, whilst Mr. C. F. Magrath's epithets of "thieves," "impostors," and "swindlers" are quite undeserved so far as Malda Chains are concerned. It is not correct to say that the Chains are not allowed to give water to the Brahmans; their position in this respect is the same as that of Nagars and Dhanuks. There are two endogamous divisions of this caste—the *Chhoto bhag* and the *Barha bhag*. They take each other's rice.

Widow-marriage is permitted by both sections of the caste. Divorce is not permitted. The Chains belong all to the Kasyapa *gotra*.

4. The Kaibarttas, also known as Chasats and divided into two classes (Halia and Jaliya), inhabit the *diara* portion of the country. Their number in 1872 was 27,566, and in 1891 37,744. The increase in this case also is due to the increase of area noted above.

5. The Tiyars live principally in *thanas* Ratua, English Bazar, and Kalia Chak. They show very slight increase since 1872. Though as many as 2,616 Tiyars have been returned from *thana* Kharba, very few Tiyars actually reside there. The Tiyars returned from Kharba must have been the field labourers, who at the time of the census had gone over to that part of the district in quest of employment in the field.

6. The Binds numbered 6,002 in 1872, and 10,395 in 1891, showing an increase of 4,393 or more than 73 per cent. The Binds are regarded as the criminal tribe of Malda. Their abnormal increase seems due to immigration from Bihar, and the majority of the dacoities and other serious crimes have been laid to their charge. The Binds live principally in *thanas* English Bazar and Ratua, and commit dacoities in the jungly parts of *thanas* Gajol and Malda.

7. The Haris numbered 14,148, 11,788, and 15,067 in 1872, 1881, and 1891 respectively. It seems that during the 10 years following the census of 1872, the Hari population showed a marked decrease, but since 1881 they are regaining their strength. The decrease and increase must be put down to the ordinary law of population. The Haris are confined to the Kharba and Gajol *thanas* of the district. As everywhere else, these aboriginal people have been forced by their more civilized competitors to live in the less favourable part of the district.

8. The Kharwars have no fixed place of abode, they are mostly up-country men who have come here to work as labourers and bearers.

9. The Chamars and the Muchis also are scattered over the whole district, and have no fixed place of abode.

10. The Dhangars are found mostly in *thanas* English Bazar and Kalia Chak, and are principally immigrants from the Sonthal Parganas, whence they came in quest of employment as day labourers and indigo factory servants.

11. The Malos are confined to *thanas* English Bazar and Kalia Chak, where they are employed in fishing. They have almost doubled themselves during the last 20 years.

12. The Nagars and the Dhanuks, like the Chains and Kaibarttas, live in the *diara* portion of the country and devote themselves to agricultural pursuits.

13. The Tantis are the weaver class of Malda and Sibganj. Closely allied to them are the Goneshes, who form the large majority of the weavers that were employed at the East India Company's factory at Kaligram. In the census of 1872 the Goneshes must all have been returned as Tantis, as the number of Tantis in 1872 was given as 16,360, whilst in 1891 it was only 4,897; on the other hand, not a single Gonesh was to be found in 1872, whilst in 1891 their number is given to be 13,094.

14. The Napits, being the village servants of the higher castes, are scattered all over the district, and offer no special point of interest worthy of notice.

15. The Pundaris have multiplied 10 per cent. since 1872. They are rearers of silkworms and cultivators of mulberry plants. They reside largely in *thana* English Bazar, where the land is best suited for mulberry cultivation. They also inhabit *thanas* Malda and Kalia Chak.

The rearing of silkworms is performed by a class of persons who belong to a special caste known as Pundaris, Puros. Respecting the origin of this class nothing definite is known. Their features and complexion present but little to distinguish them from the Nabasaks and other lower Hindu castes. One tradition says that the Pundaris were originally inhabitants of the North-Western Provinces, whence they were driven into their present isolated position by the ravages of the Mahrattas. A second tradition connects them as being the remnants of the ancient kingdom of Pundra, whilst a third would make them as the followers of a fugitive King of Pundra, who became degraded in consequence of ceasing to observe the Brahmanical ceremonies, and to have Brahmans as priests.

16. The following exogamous divisions of the castes are found in this district :—

(*a*) Chandra Risi; (*b*) Ala Risi; (*c*) Mug Risi; (*d*) Tala Risi; (*e*) Kasyapa Risi.

The names of these exogamous divisions have been formed after the names of the Risis or saints, who are said to have been the spiritual guides of the original families, from whom the members of the caste trace their descent.

17. There are also two endogamous divisions of the caste—(*a*) *Barha bhag* and (*b*) *Chhota bhag*, members of which do not intermarry or take one another's cooked food.

Widow-marriage is not permitted, and divorce is absolutely prohibited. An intelligent member, with commendable zeal of the caste, tried a few years ago to introduce widow-marriage, but failed in his attempt, and has been interdicted in society.

No good Brahman would take water from a Pundari, or even from Brahmans who have become *patit*, by degrading themselves by officiating at the religious ceremonies of a Pundari.

The Pundariks are followers of Pundarikaksha or the Lotus-eyed (another name of Vishnu).

18. The higher castes—Brahman, Chhatri, and Kayasthas—are mostly temporary residents in the district, who have come here as Government officers, *zamindars'* servants or traders, and shopkeepers.

19. The Sonthal population has now reached 20,989. They have cleared the thick jungle of Pandua and its vicinity, and have now settled in *thanas* Gajol and Malda. They are all immigrants from Pakur and Rajmahal, and have reclaimed a very large portion of the district from the most uninviting jungles.

20. The Goalas are confined to the north-western portion of the district, where large pastures are available for feeding buffaloes and other cattle.

21. The Telis known as Kalus and Tilis, numbered as many as 17,949 in 1872, whereas in the present census their number is only 8,195. It is suspected that some Palis who deal in oil were returned as Tilis in 1872, as otherwise their abnormal decrease can be put down to no other known cause.

TABLE I.

Statement showing the chief Castes in the district and the Variations since 1872.

NAME OF CASTE.	POPULATION.			Variation since 1872.	REMARKS.
	1872.	1881.	1891.		
1	2	3	4	5	6
Rajbansi	24,724	60,700	18,597	—6,127	
Koohh	14,173		21,177	+7,004	
Pali	24,320		14,471	—7,849	
	63,217	...	54,245	—8,972	
Desi	...	...	8,730	+8,730	
			62,975	—242	
Chain	30,082	33,639	41,213	+11,131	
Chasadas and Kaibartta ...	27,566	4,061 23,556	37,744	+10,178	
Tiyar	13,717	15,736	14,301	+584	
Bind	6,002	7,578	10,395	+4,393	
Hari	14,148	11,788	15,067	+919	
Kharwar	6,005	4,182	6,413	+408	
Chamar and Muchi ...	4,929	7,718	5,982	+1,053	
Dhangar, Oraon ...	3,165	2,622	389	+2,776	
Malo	3,495	4,281	5,662	—2,167	
Nagar	...	12,319	18,878	+18,878	
Dhanuk	7,805	5,057	7,302	—503	
Tanti	16,360	6,492	4,897	+1,631	
Gonesh	...	...	13,094		
Napit	6,357	8,046	6,949	+592	
Pundari	11,162	...	9,574	—1,588	
Kayastha	4,601	4,656	2,702	—1,899	
Chhatri or Rajput ...	3,207	5,104	2,871	—336	
Brahman	8,507	12,001	8,318	—189	
Sonthal	215	833	20,989	+20,774	
Goala (Gop)	14,389	16,875	15,291	+902	
Teli	8,934	9,005	6,467	-- 2,467	
Tili	8,038	...	1,504	-- 6,534	
Kalu	977	2,369	224	—753	
Baiti	19,322	1,121	57	—19,265	

22. Natives of the district, classified by castes, arranged in order of social precedence.

TABLE II.

I. Brahman.
II. Baidya.
III. Kayastha.
IV. Navasakhas—

1. Tili.
2. Malakar (Mali).
3 Tambuli.
4. Sadgop.
5. Kamar (Karmakar).
6. Kumar (Kumbhakar).
7. Gandhabanik.
8. Barui or Barai.
9. Napit.

V. Castes claiming equality with the Navasakhas—

1. Mayara.
2. Tanti.
3. Kansari.
4. Sankhari (or Sankhabanik).
5. Goala or Gop.
6. Ugra Kshetri (Aguri).
7. Kaibartta and Chasat.
8. Gonesh.
9. Garal.

VI. Inferior Hindu castes—

1. Vaishnava.
2. Subarnabanik (or Sanar Bena).
3. Sonar.
4. Sutradhar.
5. Bangadeshi Shah.
6. Gaurdeshi Banik.
7. Pundari.
8. Teli and Kalu.
9. Nagar.
10. Dhanuk.
11. Chain.
12. Gangat.
13. Saraiya
14. Malo and Gurhi.
15. Jaliya and Jaliya Kaibartta.
16. Sunri (Sundi).
17. Dhopa.
18. Jugi.
19. Patni.
20. Gahanidar.

VII. Semi-Hinduized aborigines—

1. Nama Sudra (or Chandal or Chanral).
2. Rajbansi.
3. Pali.
4. Kochh.
5. Desi.
6. Bind.
7. Tiyar.
8. Ghatwal.
9. Dhangar (Oraon).
10. Sonthal.
11. Dosadh.
12. Bauri.
13. Bhar.
14. Kotwal.
15. Beldar.
16. Bhumij.
17. Hari.
18. Dom.
19. Bagdi.
20. Kural.
21. Muchi.
22. Chamar.
23. Mihtar.

23. Up-country men who have settled in this district or have got their temporary residence here, arranged according to their social precedence.

Table III.

I. Brahman.

II. Chhatri or Rajput—

(1) Surya Bansi.
(2) Chandra Bansi.
(3) Chowhan.

III. Vaisya—

Khatri.
Agarwalá.
Ajodhya Basi Baniá.
Bas Bania.

Jeswas Baniá.

IV. Kayastha (Lálá).

V. Lower castes—

Koeiri.
Kurmi.
Kahar.
1. Kharwara.
2. Turha.
3. Rawani.
Teli.
Bhar.
Kewat.
Mulla.
Surahiya.
Gareri.
Nunia.
Kalwar.
Laheri.
Neharia.
Nat.
Pasi.
Musahar.
Bahelia (Dosadh).

L. A.—Reg. No. 2818½J—40—7-11-95.

DISTRICT CENSUS REPORT.

No. 3280J., dated Dumka, the 28th October 1892.

From—R. CARSTAIRS, Esq., Deputy Commissioner of the Sonthal Parganas,
To—The Secretary to the Government of Bengal, Financial Department.

WITH reference to your Circular No. 7T.F. of the 3rd October 1891, I have the honour to submit herewith my report on the recent Census.

2. The part of the report founded on the abstraction table and the part on castes were prepared by Baboo S. C. Chatterjee, Deputy Magistrate, who had necessarily the entire responsibility for them. The officer to whom I considered, next to Baboo S. C. Chatterjee, the success of the work to be due, was Baboo Bhagobaty Charan Mookherjee (since deceased), Inspector, a very promising young officer, whose life I fear was sacrificed to his zeal, for he died soon after the work ended.

REPORT ON THE CENSUS OF THE DISTRICT OF THE SONTHAL PARGANAS, 1891.

HEAD I.—EARLY HISTORY, ETC.

THE total population of this district as ascertained in the last census is 1,754,196, of which 900,820 are Hindus, 121,086 Muhammadans, 63 Jains, 5,943 Christians, and 726,284 Animistic. Within the latter class are included the Sonthals, Paharias, and other semi-barbarous tribes. From this it will appear that this district though named after the Sonthals contains also many of other races.

2. The Hindu and Musalman part of the population are to be found chiefly on the plains near the Ganges, and in the comparatively open country on the west towards Bhagalpur and the south-west towards Burdwan. All non-agricultural classes as well as many agriculturists are of these classes.

3. The oldest race in the district are the Paharias, who live on the hills in the north and centre of the district; next to them are the Bhuiyas, who form the Ghatwal population, originally settled to protect the *ghats* from the Paharias. The prominence of the Sonthals arises from the fact that by them most of the district was cleared and brought under cultivation. Much of the land now occupied by Hindu and Musalman cultivators was originally cleared by Sonthals, who were gradually ousted. The parts occupied by the Paharia are the hills of the Damin-i-koh, a tract withdrawn on their account before the permanent settlement from the control of the *zamindars*, and since that time held directly under Government. The Sonthals occupy the part of the Damin-i-koh not occupied by the Paharias, and are also to be found in great numbers in *tappas* Hendwai, Belpatta, Muhamedabad (Dumka), Ambar, and Sultanabad (Pakour); in considerable though smaller numbers in Ghati, Narainpur, Pabbia, and Kundohit (Jamtara), Nankar, Tessuria, Gumro (Dumka), Passye (Godda); and in very small numbers in other parts of the district. The Bhuiyas are chiefly in Dumka, Deoghur, and Jamtara. The Paharias and Sonthals, though living in other parts of the district with the Hindus and Muhammadans, chiefly reside in that part of the district which is known by the name of Damin-i-koh, or Damin, or Jabdi. This is a hilly tract of country occupying the north and the middle part of the district, and extending over a length of about 72 miles from north to south, and about 32 miles from east to west.

4. The hills in this tract were originally inhabited by the Paharias, who occupied the tops of them in the midst of inaccessible jungles, and lived by hunting and on the spoils of the raids they made into the neighbouring districts of Birbhum, Bhagalpur, and Murshidabad. The *zamindars* within whose estates this part of the district was, were unable to keep the Paharias in order, as they made continual raids on the neighbouring *parganas*, and so Government withdrew those hills from them and took them under its direct management. This took place before the permanent settlement, and after this was done Mr. Cleveland, the then Magistrate of Bhagalpur, set to work to civilize the Paharias. With this view he tried to induce them to come down from the hills and cultivate the fertile plains, and therefore got the sanction of Government to grant them rent-free all the land that they could occupy. Next, as they were not expected to come down on the plains all at once, he proposed to secure the good-will of the *sardars* and *manjhis* by giving them each a money stipend for police services. They were also given special Courts of Justice for the trial of all hill cases. Notwithstanding all these temptations, the Paharias were not found quite willing to come down from the hills and cultivate the plains around them, and this gave opportunity to the Sonthals to come and settle there.

5. The Sonthals are not the original inhabitants of this district. It is believed by them all that their fatherland is between the Damodar and the Cossye. After they had lived for some generations in that part of the country which is between those two rivers, some private disputes amongst the chiefs led a part of them to seek their abode elsewhere. They, therefore, left their fatherland and settled in the jungly parts of Hazaribagh and Birbhum, and it

is said to be from these places that they came to this district and settled in the jungly parts of the Damin as also in other parts.

6. There has been no very marked change in the character of the Hindus and Musalmans of this district since 1872. Most of the Hindus are Rarhs, but their settlement has not in any way been affected by any part of this district going by that name. They and the Musalmans are the *mahajans*, artisans and traders of this district, having extensive cultivation of their own. With the spread of education they have become a little polished in manners.

7. The Paharias of the present day live both on the hills and the plains, and have taken to cultivation. They have given up the habit of making raids on the people, but there are many amongst them who are professional thieves and robbers. Schools have been established amongst them, and all efforts are being made to ameliorate their condition.

8. The Sonthals are a law-abiding, innocent set of people, whose principal occupation is cultivation. But they care little for permanently locating themselves anywhere. A country denuded of forests is not attractive to them, "and when," as Sir W. W. Hunter writes, "through their own labour the spread of cultivation has effected this denudation, they select a new site, however prosperous they may have been on the old, and retire into the backwoods, where their harmonious flutes sound sweeter, their drums find deeper echoes, and their bows and arrows may once more be utilized." Probably, the fact that they have now reached the limit of the red soil, and have come up to the bank of the Ganges, had had a strong effect in checking this roving spirit. The security given by the settlement has tended in the same direction. However that may be, the Sonthal in this district now clings to his land, though the rapid increase of their numbers makes it necessary for Sonthals still to swarm off in large numbers to new countries. They are able to live on all sorts of roots and vegetables, are always jolly and cheerful, and consequently they, and specially the females amongst them, are very robust in health. At present they are migrating in large numbers to Malda, Dinajpur, and Jalpaiguri, and are also willingly going away on short engagements to Chittagong and the Hill Tracts to work as coolies on the roads there.

9. *Area, boundaries, jurisdiction, &c.*—This district is bounded on the north by Bhagalpur and Purnea; on the east by Malda, Murshidabad, and Birbhum; on the south by Burdwan and Manbhum; and on the west by Hazaribagh, Bhagalpur, and Monghyr. Its area was 5,488 square miles in 1872, 5,456 square miles in 1881, and 5,469 in 1891, the small differences being due to the transfer of certain revenue-paying estates to Malda and Murshidabad. It was originally included in the districts of Bhagalpur and Birbhum: all civil, criminal, and other work being done by officers stationed at those places. There was a Superintendent of the Damin assisted by four *sasawals*, and he only used to come annually to the Damin to collect rent from the *raiyats*. This remoteness of the officers from the people had its natural effect, and the people found no means of getting redress for the grievances which they had to complain of. Their principal grievances were—

1. Prevalence of falsehood.
2. The negligence of the *salibs*.
3. The extortion of the *mahajans*.
4. The corruption of the *amla*.
5. The oppression of the Police.

All the petitions they filed for the removal of any or all of those grievances were either shelved or struck off at Bhagalpur. The Sonthals naturally grew discontented at this state of things, and at last in the year 1855 they broke out into a rebellion. The Commissioner appointed to suppress this rebellion was Mr. Bidwell and his Deputy was Mr. (afterwards Sir A.) Eden. After the suppression of the rebellion, which was effected after considerable loss of life and property, Mr. Bidwell submitted a report to Government enumerating the legitimate grievances of the Sonthals, and as a result of this the Damin and the neighbouring areas were separated from the districts of Bhagalpur and Birbhum and formed into a tract composed of four districts, viz., Dumka, Deoghur including Jamtara, Godda, and Rajmahal including Pakour, and they were placed under one Deputy Commissioner and four Assistant Commissioners, each of whom was assisted by a Sub-Assistant Commissioner. These officers were to try civil and criminal cases and to do police work, the revenue work being done at Bhagalpur and Birbhum. Civil suits above Rs. 1,000 were also tried by officers at those places. This state of things continued till 1872, when Sir George Campbell formed the four districts into a revenue non-regulation district, and directed the Deputy Commissioner to live at Dumka, which was made the head-quarters of the district, instead of at Bhagalpur, as before. The four districts of Dumka, Deoghur, Rajmahal, and Godda were also converted into subdivisions, each being placed in charge of an Assistant Commissioner. The Sonthal officers were afterwards converted into Deputy Magistrates by Sir R. Temple. Before 1872, the Deputy Commissioner used to hear all criminal cases, but since that year the power of hearing cases punishable with death has been given to the Sessions Judges of Birbhum and Bhagalpur, he, *i.e.*, Deputy Commissioner, exercising the powers of a Sessions Judge in other cases. The officers also have since that year been hearing civil suits of any value, those above Rs. 1,000 only being subject to appeal and revision by the High Court. All revenue work is also being done here, and there has been no change in the jurisdiction of officers since that year, except that Jamtara and Pakour have been converted into subdivisions each under the charge of a Deputy Magistrate.

Head II.—Movement of the Population.

10. In the absence of detailed figures from the Census Superintendent, I am unable to submit separate figures for the different subdivisions. The total population of this district as

ascertained in the last census is 1,754,196 against 1,567,966 in 1881, and 1,259,287 in 1872. Thus the population has increased by 494,909 since 1872, and by 186,230 since 1881. This increase is due to natural multiplication, and not to any exceptional cause. Possibly also, the figures at former censuses were under-stated.

11. There are at present two towns in this district, viz., Deoghur and Sahibganj, with a total population of 8,667 and 11,297 respectively. Their respective populations in 1881 were 8,005 and 6,512, and in 1872 Sahibganj had not risen into the importance of a town, the only town then in existence being Deoghur with a total population of 4,528. These two are daily becoming more and more important, the former on account of its healthiness and being a place of pilgrimage, and the latter on account of its trade; it being on the banks of the Ganges and having connection with the loop-line of the East Indian Railway as also with the Assam-Bihar State Railway. Both of them have municipalities of their own.

12. With the exception of a few merchants who are well-to-do up-country men, the entire population of this district is agricultural, some cultivating land of their own, and others cultivating on *krishani* or *bhag* condition. The Sonthals are generally in debt, and have to pay high rates of interest to the *mahajans*. In this they do not, I fancy, vary from cultivators of other races. They are, however, so easy going and such bad men of business, and look so little to the future, that they are more easily cheated out of their future freedom and means of living to gain a little ease. The special laws of the district have given them a certain amount of protection, but it is difficult to protect men from their own folly; and many Sonthals find themselves landless and without means. This class and the younger members of the more well-to-do classes, furnish the large stream of those migrating to Malda, Dinajpur, Jalpaiguri, Assam, Chittagong, and the Hill Tracts, to find employment as coolies. The only immigrants are the Marwaris and the Baniyas, who have come and settled here with their wives and children. Their profession is money-lending and shop-keeping, and in fact they own almost all the shops in this district, the Bengalis having only a few, and the Sonthals and Paharias none.

Head III.—Varying density of the Population.

13. Owing to non-receipt of figures from the office of Census Superintendent, the varying density of population in different parts of the district cannot be given. The last census has disclosed a total population of 1,754,196 persons, inhabiting 286,302 houses. And so, the average per house is 6·1 persons against 6·36 in the census of 1881. The present area of the district is 5,469 square miles, and so the average density of population per square mile is 320·7 against 286·7 in 1881, and 227·6 in 1872. This, owing to the barrenness of much of the soil, and the intermixture of hills, is about as great a density as it is possible for the district to have with comfort. The densest population is on the plains on the north-west and east of the district.

14. *Deoghur and Sahibganj.*—Of these two towns, the latter has been fast growing populous. Its present population is 11,297, against 6,512 in 1881, and so we may say that its population has nearly doubled itself within the last decade. The cause of this has been already explained under head II.

15. *Madhupur.*—An important station on the East Indian Railway is also getting populous day by day. Its health, scenery and situation on the chord-line have attracted many well-to-do gentlemen of Calcutta to build houses of their own, where they come during the winter for change of air.

Head IV.—Religion.

16. The figures given in the margin will compare the distribution of the people according to religion since 1872. The adherents of the Hindu and Musalman religions have increased with the increase of population, the increase being not due to any particular cause. The number of Native Christians has been increasing rapidly, and this is on account of the influence of the missionaries who are established in several parts of the district. Their own returns do not agree with ours, showing larger numbers. There are five principal missions, viz., the Church of England Missionary Society, the Scandinavian Mission, an Independent Mission presided over by Mr. Haegert, a Wesleyan Methodist Mission, and another Independent Mission presided over by Mr. Cornelius. The first occupies the north, the second the south-east, the third the south centre, the fourth the east, and the fifth the south-east of the district.

	1872.	1881.	1891.
Hindus ...	650,210	847,809	900,820
Muhammadan ...	79,786	109,240	121,086
Christian ...	392	3,056	5,943
Jains ...	...	2	63
Animistic ...	528,899	605,523	726,284
Others ...	...	2,836	...
Total ...	1,259,287	1,567,966	1,754,196

17. The Hindus and Musalmans of this district live mostly in those parts of the district which are outside the Damin and the neighbouring region. They have for ages lived there, and avoided living in the rest of the district, as it was full of jungle. The Paharias and Sonthals and Bhuiyas live there, and this has been fully dealt with under head I.

Head V.—Infirmities.

18. In the absence of figures from the Census Superintendent no detailed report on this head can be submitted. The figures given in the margin will compare the total number of infirm persons censused in the district in the years 1872, 1881, and 1891.

	1872.	1881.	1891.
Blind	418	1,256	774
Insane	47	281	179
Deaf and dumb ...	193	1,163	669
Lepers	515	790	717

19. It is not satisfactorily understood why the figures for 1881 show considerable increase under each head over those of 1891. Of course the figures for 1891 do not include the infirm persons amongst the 120,000 persons, schedules about whom were abstracted and tabulated elsewhere; but even taking a certain percentage of infirm persons of each kind from the total number of persons abstracted and tabulated in other districts, the totals under each head do not reach those of 1881. Persons who did census work both in 1881 and 1891 try to explain this in the following way. They say that in 1881 both insane persons and persons of unsound mind, including idiots, have been shown as insane, while in the census of 1891 only those who are really insane have been shown as such. Similarly, in 1881, both lepers and persons suffering from white leprosy have been according to them, shown as lepers, while in 1891 those only who are suffering from black leprosy have been returned as such.

20. In the case of blind persons also, those blind of both eyes have been returned as blind in the census of 1891, while in the previous census, persons blind of one eye as also of both eyes were, as those persons say, returned as such. The same remark applies in the case of deaf and dumb persons. I cannot say what actually took place in the census of 1881, but I am certain that in the census of 1891 all the Charge Superintendents, who were intelligent persons, took great pains to impress on the enumerators that persons who were really insane (not idiots and persons of unsound mind); lepers (black and not white); blind (of both eyes and not of one); and persons who were both deaf and dumb, were to be entered as infirm persons in their books; and that this instruction was acted upon by many, if not all.

21. People generally believe that leprosy is punishment for sins committed in other worlds. It is also believed by many that the eating of beef in this hot climate of India brings on that disease. I am inclined to think that the returns of lepers are not full, as the general impression is that they are getting more numerous, and this is certainly the case in some places.

Head VI.—Education.

22. The four tables annexed will give all the information which we, from the materials at our disposal, can now give under this head. There were only 23 schools with 490 pupils in 1872, but in the year 1891 we had 881 schools and 18,164 pupils attending them. There were more schools during the years 1883-84 and 1884-85, but the payment by result system was not in force in those years. This system was introduced in the year 1886, and with its introduction, though the number of schools has decreased, the number of pupils has remained almost the same.

23. Education is gradually spreading among the Sonthals and Paharias of this district, and this was originally through the influence of the missionaries who have opened grant-in-aid schools in several parts of the district. We had as many as 30 Sonthal abstractors and tabulators in the Census Office here in the last year, and they were found to work equally well with the abstractors, &c., coming from the Hindus and Musalmans. There are at present two Sonthal Muharrirs in the Deputy Commissioner's Office, and they are useful and intelligent. Sonthals are also being employed as teachers, process-peons, road *sarkars*, pound keepers, policemen, vaccinators, and unpaid Sonthals do a great deal in helping police work, road making, registration of statistics, &c.

Table I.—*Increase in English and Vernacular education in different classes.*

Class of Institution.	Number of schools in 1872-73.	Number of scholars in 1872-73.	Number of schools in 1890-91.	Number of scholars in 1890-91.	Increase in schools.	Increase in scholars.
1	2	3	4	5	6	7
Public Institutions.						
Secondary — High English ...	3	204	3	355	...	151
Secondary — Middle do. ...	2	111	9	597	7	486
Secondary — Do. vernacular	2	44	8	337	6	293
Secondary — Upper primary ...	...	...	57	2,103	57	2,103
Primary ... Lower do. ...	*16	131	630	12,842	614	12,711
Special	...	...	6	150	6	150
Female	...	...	14	642	14	642
	23	490	727	17,026	704	16,536

TABLE I.—*Increase in English and Vernacular education in different classes*—concluded.

CLASS OF INSTITUTION.	Number of schools in 1872-73.	Number of scholars in 1872-73.	Number of schools in 1890-91.	Number of scholars in 1890-91.	Increase in schools.	Increase in scholars.
1	2	3	4	5	6	7
Private institutions						
Advanced, teaching Arabic or Persian.	..	...	9	101	9	101
Sanskrit	...	...	10	74	10	74
Elementary, teaching vernacular only—						
(*a*) with 10 pupils or upwards ...	...	...	18	251	18	251
(*b*) with less than 10 pupils ...	...	...	112	659	112	659
Teaching the Koran only ...	.	..	5	53	5	53
Other schools ...	...	...	...	...	...	..
Total		...	154	1,138	154	1,138
GRAND TOTAL ...	23	490	881	18,164	858	17,674

TABLE II.—*Comparative statistics of schools and pupils since* 1872-73, *with explanatory comments.*

YEAR.	Number of schools.	Number of pupils.	REMARKS.
1	2	3	4
1872-73 ...	23	490	From 1872 to 1885 *pathsalas* were maintained by the stipendiary and head money systems, hence the number of schools and scholars were larger than at present Since 1886, payment by results has been introduced in the district, and the number of schools decreased, but the number of scholars remained almost the same.
1873-74 ...	278	6,385	
1874-75 .	272	5,349	
1875-76 . . .	252	5,977	
1876-77 ...	670	10,822	
1877-78 ...	614	10,078	
1878-79 ...	587	9,571	
1879-80 ...	628	10,092	
1880-81 ...	736	11,111	
1881-82 ...	907	16,847	
1882-83 ...	884	15,182	
1883-84 ...	1,039	19,771	
1884-85 ...	1,028	19,591	
1885-86 ...	734	17,241	
1886-87 ...	660	15,039	
1887-88 ...	772	16,932	
1888-89 ...	719	16,825	
1889-90 ...	795	17,305	
1890-91 ...	881	18,164	

TABLE III.—*Spread of education in different parts of the district in relation to character and religion of population and predominant castes.*

NAME OF SUBDIVISION.	HINDUS.		MUHAMMADANS.		EUROPEAN CHRISTIANS.		NATIVE CHRISTIANS, NOT ABORIGINES		ABORIGINES.					
									Christians.		Santhals.		PAHARIAS.	
	Population.	Number reading in school.	Population.	Number reading in school.	Population.	Number reading in school.	Population.	Number reading in school.	Population.	Number reading in school.	Population.	Number reading in school.	Population.	Number reading in school.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
Dumka		2,010	..	116	...	.		7		340		1,612	...	...
Deoghur and Jamtara		4,307		346	.		..	9				393	...	...
Rajmahal and Pakour		1,926		951	.	.	..	3		365		1,202	...	...
Godda . ..		2,682	..	450		.		12		42		1,101	.	66
Total	900,820	11,015	121,080	1,863	86		1,471	31	4,386	747	540,900	4,308	62,568	66

N.B.—Of the papers in 1872 there is only one general form, and in which no other information can be found except schools and pupils; hence the above figures are for only 1890-91.

TABLE IV.—*Spread of education among the so-called aboriginal races.*

CLASS OF SCHOOLS.	Population.	Number of aboriginal boys reading in schools.	Percentage of aboriginal pupils to total number of pupils.	REMARKS.
1	2	3	4	5
High English ...	.	7	1·9	
Middle do. .	.	15	2 5	
Do. vernacular	...	26	7 7	
Upper primary ...	...	362	17·2	
Lower do. ...	..	4,088	31·8	
Girls' ...	...	518	80·6	
Special ..	...	25	16·6	
Indigenous	...	80	7·	
Total ...	546,900	5,121*	28·1	* Of these 747 are Christians and 4,374 are non-Christians

HEAD VII.—LANGUAGE.

24. Besides Sonthali, the language of the Sonthals, and Paharia or Malêr, the language of the Pahárias, the chief languages spoken in this district are Hindi and Bengali. Hindi is spoken by people residing in the Godda and Deoghur subdivisions and the western part of the Dumka subdivision and the northern half of Rajmahal, while Bengali is spoken by the people of the south of Rajmahal, Pakour, and Jamtara, and the eastern and southern parts of the Dumka subdivisions. These two are the languages of the Hindus and Musalmans of this district, who mostly live outside the Damin. Sonthali and Paharia are taught in the Roman character, and Sonthals correspond extensively in that character.

Head VIII.—Castes.

25. The chief castes in this district, and the number of people in each as ascertained in the censuses of 1872, 1881 and 1891, have been given in statement A, and the castes as recorded in the last census have been given in statement B, arranged, as far as possible, in the order of social precedence.

Statement showing the chief castes in the district of the Sonthal Parganas (*figures ascertained in the census of* 1872, 1881 *and* 1891).

A.

	1872.	1881.	1891		1872.	1881	1891.
	1	2	3		4	5	6
HINDUS.				HINDUS—*concld.*			
(*I*) *Superior Castes*				Teli .	27,954	21,986	38,698
Brahman	29,330	36,075	30,122	(*IX*) *Weaver Castes.*			
Rajput	33,337	28,121	34,456				
Ghatwal	14,181	38,032	101,285	Jugi and Patua ...	3,193	1,865	1,763
				Tanti	4,606	8 864	4,437
(*II*) *Intermediate Castes.*				(*X*) *Labouring Castes.*			
Babhan	102	5,406	6,420				
Baidya	319	No figure	259	Beldar	683	No figure	451
Kayastha	5,940	7,820	6,457	Kora	2,211	Do.	4,095
				Nuuia .. .	847	Do	1,593
(*III*) *Trading Castes.*				Parigha	1,850	Do.	6,703
Agarwala	721	No figure	689	(*IX*) *Fishing Castes.*			
Bania	41	28,401	33,049				
Barnawar	357	No figure	416	Kewat	1,212	538	3,022
Khatri	No figure		14,933	Mala . ..	1,865	2,799	1,029
				Tiyar	2,837	2,381	714
(*IV*) *Pastoral Castes.*				MUHAMMADANS.			
Goala	74,529	88,544	99,685				
Gaiert	112	715	418	Mughul ...		No figure	
				Pathan	460	Do.	66
(*V*) *Castes engaged in the preparation of cooked food.*				Sayyid	1	Do	75
				Shaikh	3,683	Do.	82,586
				Momin		Do.	1,593
Halwai	8,524	No figure	15,222	Jolaha	3,683	Do.	3,222
Kandu .	2,121	2,772	1,952	Tatwa			1,797
(*VI*) *Agricultural Castes.*				SEMI-HINDU ABORIGINALS			
Tambuli ...	7,320	3,186	2,709	Bagdi	3,507	5,104	3,812
Kaibartta ...	2,994	10,749	17,533	Bhuiya ...	81,548	61,610	26,351
Koiri ..	9,341	18,059	10,158	Chamar .. .	23,460	33,546	31,621
Kurmi	9,777	13,177	18,169	Chandal	537	819	2,184
Sadgop	1,109	2,471	1,787	Dosadh .	8,122	10,801	11,582
Mali ...	1,262	3,807	1,732	Dom	29,465	35,723	32,445
(*VII*) *Castes engaged chiefly in personal service.*				Hari	6,383	8,894	7,207
				Kadar		No figure	6,215
				Mahli	9,521	Do.	17,237
Dhanuk	12 429	12,162	13,024	Mihtar	470	Do.	179
Dhobi	10,497	8,052	7,890	Musahar	10,353	18 588	20,963
Napit	12,338	21,714	16,774	Pasi	1,716	2,120	2,529
Kahar	11,962	16,608	17,543	Rajwar ...	5,080	6,215	12,508
(*VIII*) *Artisan Castes.*				ABORIGINAL TRIBES.			
Barhi .. .	3,456	5,811	5,604	Dhangar	3,062	No figure	6,324
Kansari ...	402	No figure	753	Kharwar ...	431	2,862	1,314
Kumhar . . .	14,765	21,484	21,676	Kol	8,894	2,094	14,449
Lohar ...	14,870	26,433	38,040	Naiya	9,179	No figure	17,937
Sonar ...	3,752	4,165	3,837	Paharia ...	68 336	Do.	17,068
Sunri ...	18,212	19,059	24,378	Santhal	455.513	9,118	617,158

B.

Castes arranged, as far as possible, in the order of social precedence.

HINDUS.

1. Brahman.
2. Kshatriya.
3. Rajput.
4. Chhatri.
5. Baidya.
6. Gosain.
7. Kayastha.
8. Ghatwal.
9. *Zamindar* Babhan.
10. Marwar.
11. Bania.
12. Gonda Bania.
13. Tili.
14. Modak.
15. Halwai.
16. Tambuli.
17. Tanti.
18. Goala.
19. Sadgop.
20. Kaibartta.
21. Chasa.
22. Kayal.
23. Thathera.
24. Kamar.

HINDUS—*concluded.*

25. Barui.	39. Kantwar.	53. Malo.
26. Kumhar.	40. Dhanuk.	54. Jugi.
27. Napit.	41. Bhuiya.	55. Jadpatia.
28. Aguri.	42. Bagdi.	56. Tiyar.
29. Chhutar.	43. Khayra.	57. Bauri.
30. Mali.	44. Sarak.	58. Dom.
31. Paneri.	45. Goldar.	59. Patni.
32. Garai.	46. Kalal.	60. Dosadh.
33. Teli.	47. Kalwar.	61. Pasi.
34. Kahar.	48. Beldar.	62. Chamar.
35. Maharai.	49. Suri.	63. Chandal.
36. Kurmi.	50. Kuri.	64. Kaora.
37. Kandu.	51. Kewat.	65. Hari.
38. Rajwar.	52. Mala.	66. Mihtar.

MUHAMMADANS.

1. Shaikh.	5. Mallik.	9. Tatwa.
2. Sayyid.	6. Dhunia.	10. Patua.
3. Mughul.	7. Jolaha.	
4. Pathan.	8. Momin.	

ABORIGINES.

1. Mal.	5. Musahar.	9. Kol.
2. Paharia.	6. Kharwar.	10. Dhangar.
3. Kadar.	7. Sonthal.	
4. Nanja.	8. Mahili.	

26. The original inhabitants of the district were the Paharias, who occupied the tops of hills in the midst of inaccessible jungle, and lived by hunting and on the spoils of the raids they made into the neighbouring districts. Efforts were made to induce them to come down the hills and settle in, and cultivate the plains, but they were all unsuccessful,* and thus the country lay all wild and uncultivated. It is believed that the Saraks, of whom only a few hundreds can still be found in *tappa* Muhammadabad in the south of this district, came here first and settled in *taluks* Sarmi, Silthra, and Bargo, and the neighbouring tracts. They were the kinsmen of Jagat Set, who was the *dewan* of Nawab Seraj-ud-daula of Bengal. The *dewan* was ordered to live in Murshidabad, and so he induced many of his kinsmen to come from their parent land in Bihar and settle in that district. After they had lived there for some years, their growing number compelled them to migrate into some other country, and so they came and settled in this district. But they could not continue long here as the Maharatta plunderers (*Bargis*), who used then to come to Lower Bengal to plunder the people, took refuge in the jungles of this district, and proved oppressive to the Saraks, when they were found to run away after being pursued by the Nawab's forces. So the Saraks left their abode in the *taluks* named above and some went back to Murshidabad, some to Birbhum, and some settled in the south of this district. It is at this time that the Sonthals whose parent land was in that part of the country which is between the Cossye and the Damodar, left that land on account of private disputes between the chiefs and came and settled here. It is they who cleared the district of its jungle and made it fit for cultivation, and this induced people of other castes to come and gradually settle here.

* Except in one case, near Rajmahal. R. C.

27. The Khetauris, who claim to be the Kshatriyas of the ancient times, were the first to come here after the Sonthals. The Bhuiyas and Ghatwals came after them and then came the people of other castes. It is here to be stated that all these people, with the exception of the Bauries, whose number as recorded in the last census is 16,643 males and 16,753 females, came from the province of Bihar. The Bauries originally inhabited *pargana* Shergarh in the Burdwan district. It is conterminous with the present Raniganj subdivision and was, before the coal discoveries—half a century ago,—a tremendous wilderness. This is said to be the typical Bauri tract, and it is generally believed by them all that they came and settled here when they did not find it convenient to continue in their parent land.

I think the Khetauris and Bhuiyas were before the Sonthals, who only came in at the beginning of the century. R. C.

28. This is a purely agricultural district and the people are, as a rule, occupancy *raiyats* paying rent to the *mustagir* as fixed under Regulation III of 1872. There are only a few resident *zamindars* and 53 *ghatwals*, all of whom pay revenue direct into the treasury. The *ghatwals* were originally tenure-holders under the Raja of Nagar, who had given service lands to them for doing police duties. They were to watch the *ghâts* and to look after and protect people from being plundered by the *Bargis*, Paharias and others. They had to pay no rent to the Raja, but gave him occasional tributes in the shape of presents, such as

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peacocks, honey, &c., and were in charge of the *ghats* in *tappas* Belpotta and Sarath Deoghur. After this state of things had continued for some years, one of the Rajas of Nagar bestowed his daughter Uttum Kumari in marriage upon a Raja of Kharakpur, and gave the bride the whole of the *tappa* as dowry. As soon as this transfer was made, the Raja of Kharakpur required the *ghatwals* of that *tappa* to pay him rent for the land they enjoyed. The *ghatwals* objected, and this led to the institution of a lawsuit in the *Sadar Dewani Adawlut* at Murshidabad. After a protracted trial for some years, it was decided that the *ghatwals* of the *ghats* named in the margin, would enjoy their land as *zamindars* and pay revenue direct to Government. Thus the Belpatta *ghatwals* became virtual *zamindars*. The *ghatwals* of *tappa* Sarath Deoghur continued to enjoy their privilege till the end of the eighteenth century. Shortly after the permanant settlement, the Raja of Nagar was sold up and his estate bought by the Raja of Hetampur, who entered on the Nagar estates at the beginning of this century, and immediately began to break up the *ghatwali* tenures. Mr. Scott was sent to enquire, and on his report, Regulation 29 of 1814 was passed. This Regulation secured to the *ghatwals* and their descendants, the tenures they held for enjoyment, but not for disposal. They pay their rents to the Collector, who deducts land revenue and pays the balance to the proprietors. He has also the right of resettlement on default.

1. Rasikpur.
2. Dumka.
3. Beludabur.
4. Behará bank.
5. Palma.
6. Asna.
7. Jerulia.
8. Sengro.
9. Gumro.
10. Balabahal.
11. Dhudkia.
12. Khajuria.
13. Hatbari.
14. Maharu.

Head IX.—Occupation.

29. A.—*Agricultural.*—Almost all the people of this district are more or less agricultural, and this is evidenced by the fact of there being 1,224,389 agriculturists out of a total population of 1,754,196. Men of all castes have recourse to cultivation. There are in this district 10,314 watchmen, 13,858 herdsmen, 10,469 field-labourers and crop-watchers, 8,033 barbers, 3,230 washermen, 38,690 service-holders, 17,108 oil-pressers, 22,810 cotton weavers, 19,080 blacksmiths, 13,869 potters, 11,658 bamboo-splitters and 23,736 shop-keepers, besides other men who follow other occupations, and whose number is comparatively small. From this it must not be supposed that those people exclusively stick to the work of their profession or trade. They are agriculturists as well, and they supplement their income from this source by the work of the profession or trade to which they belong. With the exception of the *zamindars* and the few Government officials, the remainder of the people can be safely said to be agricultural; even well-to-do *ghatwals* and merchants are not without agriculture.

30. Those persons who have no jotes at present, and who have been entered in the census returns as field-labourers and service-holders, are also cultivators, as they cultivate the lands of their *mahajans* on *bhag* or *krishani*, and get a stipulated share of the produce in lieu of wages. In the east side of the district (Pakour and Rajmahal subdivisions), there is a growing and prosperous class of labourers, pure and simple.

31. B.—*Professional.*—Strictly speaking, there is no professional class in this district. The people of this district are very backward in point of education, and hence none of them belongs to the priestly and literate classes. Some of the Sonthals have of late educated themselves to some extent, and they are being now admitted as *muharrirs* in courts, school *pandits* and sub-inspectors, etc.

32. C.—*Commercial.*—The principal commercial classes in this district are the Baniyas and the Marwaries. They have all come from Upper India, and have settled themselves here. They have purchased the lands of the Sonthals and other *raiyats* who fell into poverty, and these they cultivate through the agency of their servants, who are paid mostly by a share of the produce. A stimulus was given to the efforts of money-lenders to get hold of land by the limit on their exaction of interest by the Usury clause (*b*) of Regulation III of 1872, which forbids compound interest and limits the rate and amount of interest. There are almost no money-lenders or wholesale dealers who exercise purely distributary functions.

33. D.—*Artisans.*—There is no particular class of people here who are purely artisans. The *Barhis*, who are the carpenters in this district, and the *Jolahas*, *Tantis* and *Momins*, who are workers in fabrics and dress stuffs, are mostly agriculturists. During the cultivating season they fully occupy themselves in growing and looking after their crops. What time they can spare in other seasons they devote to following the work of their profession which, however, gives them very little to live upon, as the *Barhis* find no employment in the *mufassal* on account of the villagers living in huts, and the *Jolahas* and *Tantis* no buyers of their cloths and fabrics and dress stuffs, all these being bought from the shopkeepers, who get them from Calcutta.

The want of work is partly owing to their own want of skill and diligence. A carpenter who knows his business and will work honestly is not to be got. R. C.

The Sonthals prefer as a rule country woven cloth as being thicker and stronger than that imported, but imported cloth is making way on account of its cheapness. R. C.

34. Food and drink and vegetable substances are supplied by all classes of men, Hindus, Musalmans, Sonthals and Paharias alike. The goalas are the suppliers of milk to the people. The Sonthals never sell milk. They keep it all for the calves. Vegetables are grown by almost all the cultivators, and those that are short of means bring them in the bazar for sale. There are none in this district who deal in mineral substances, except a few Kols who smelt iron, and the miners in the one coal mine (Madanootta). There are large quarries in Rajmahal and Pakour.

35. E.—*Pastoral groups.*—There are no such groups in this district. Boys and girls and old women who are unfit for any active work, generally look after the cattle of others and earn whatever they can by doing that work. The boys as soon as they grow to manhood

Cattle, buffaloes and ponies are, however, largely bred. R. C.

follow the agricultural profession of their fathers, and the girls after their marriage unite themselves with their husbands in doing the work of the family.

36. F.—*Hunting and fishing groups.*—The Kewats are the fishermen here, but most of them have cultivation of their own. There are no hunting groups in this district.

The only part of the district where there is fishing on a large scale is on the north and east towards the Ganges. Paharias and Sonthals are a race of hunters, but the forests have been so completely cleared away that there is little or no game now, and they can no longer live by hunting. R. C.

37. G.—*Serving groups.*—The Kahars, Dhanuks, Goalas, Kurmis, and Kandus are the principal serving classes here. But they work only during the time when there is no produce in the field. Those of them that have *jotes* and are the *karta* of their family make themselves scarce during the cultivating season; but those that are not the heads of their families remain and serve throughout the year, and remit the amount of their wages, which is utilized in paying rent to the *Mustagir*.

38. H.—*Unproductive groups.*—There are no actors and mimics, astrologers, devotees, genealogists, bards, jugglers, snake-charmers, animal exhibitors, musicians and ballad reciters, tumblers, and acrobats in this district. The Kheldas are the dancers and singers here. They are generally of the prostitute class and have cultivation of their own. They come out of their village when the field season is over, and sing and dance at festivals, or at an assembly of persons gathered to hear them sing.

The Sonthals and Paharias as a whole, both males and females, join in the village dance, and there is thus no class among them who amuse professionally. All join. R. C.

39. The females of this district assist their husbands or other family members a great deal in their agricultural and industrial pursuits. During the field season, they generally do the transplanting and the weeding work, and when the crops are ripe, it is they who generally cut and gather them in the farms. They also in other seasons earn money by carrying loads, collecting and selling grass and fuel, and doing other miscellaneous work. In fact, they are to some extent independent of their husbands, and can, though with difficulty, maintain their children when their husbands are dead or away from home, by their own exertion.

In earthwork the men dig and the women carry. In the coal mines the men cut and the women carry to the shaft foot. The Paharia women frequently carry firewood to market for sale. R. C.

Head X.—Administrative.

40. In the no-police tracts, that is, in the Dumka and Jamtara subdivisions and in the Damin portions (also no-police) of Godda, Rajmahal and Pakour, there being no *thanas*, charges had to be arranged otherwise than according to *thanas*.

Points in which general instructions were departed from, and reasons for doing so.

41. In the Damin-i-koh, a large Government estate which is managed *raiyatwari*, and is inhabited mainly by Sonthals and Paharias, the fiscal and police arrangement was strictly followed. Each headman was made responsible for his village, and the *parganaits* among the Sonthals; the *sardars* and *naibs* among the Paharias, and the *chowdhries* of bazars were made responsible for the numbering of the villages under them. No enumerators were appointed, the headmen providing their enumerators. This was prudent, as during the last Census very absurd scares were got up about the stranger enumerators going round.

42. Dumka subdivision was divided according to *taluks*, Deoghur according to *ghatwali taluks*, Jamtara according to *chaukidari* circles. In Pakour, the Damin portion was made a separate single charge. In Rajmahal, by far the greater portion of which is *raiyatwari* no-police tract, the whole of that part was made into a charge under the Subdivisional Officer, Mr. Ainslie, and was divided into five subcharges. The police tract was under the police. Similarly, the Godda "Damin" or no-police *raiyatwari* tract, was under the Subdivisional Officer, Mr. Muller, and the police tracts under the police. The Dumka Damin was under the Forest Officer, Mr. Stark.

43. The check was made by day instead of by night in all but the Deoghur and part of Pakour subdivisions. It was considered that this would give a better chance of peace.

44. It was considered that the orders limiting the number of houses in a block were not sufficiently elastic, and the limits were not always observed.

45. The definition of a village in Census Superintendent's circular No. 10 of the 30th July 1890 was adhered to. It is thought by some officers that the simplest method would be, in future, to make the village as defined by the settlement, *i.e.*, instead of groups of houses, all the houses in a given area. This method of definition would probably not do without more accurate surveys than now exist in many districts; but in this district would be well understood and easily worked. It would then be analogous to the parish in England. I myself think such a method has its advantages, especially where, as with us, the village site is sometimes entirely deserted, and the houses rebuilt on another site within the village area.

Definition of a village.

46. *Definition of a house.*—The definition of a house by mess or *chula* was followed, and found convenient.

47. The area of charges varied so much that to give the average would not enable you to understand the facts. Thus, Rajmahal subdivision was divided into five charges, of which four, one being the Sahibganj Municipality, are in the narrow strip by the river, while the fifth consisted of the *raiyatwari* and Paharia tract of the Damin-i-koh, which is probably three-fourths in area of the whole subdivision, containing 21 out of the 31 circles. It is about 600

Size of a charge.

square miles, and was divided into five subcharges. In Godda, there were four charges of which the Damin, which is a third of the subdivision, or about 330 square miles, was one. In Pakour, there were three charges, each of which was divided into three subcharges; one was Damin and two were Police. In Jamtara, there were six charges, averaging about 115 square miles. In Deoghur, there were four charges, averaging 233 square miles; and in Dumka 10, averaging 140 square miles. In some parts of the district (*e.g.*, Rajmahal and Pakour sub-divisions) subcharges were formed. In others, nothing came between the charge officer and the circle supervisor.

Size of a circle.

48. The first division uniformly adopted throughout the district is the circle. I give the numbers of circles, and the area of the district, subdivision by subdivision, from which the circle areas will be understood:—

Subdivision.	Area.	Number of—		Average area in square miles.	
		Circles.	Blocks.	Circles.	Blocks.
1	2	3	4	5	6
Dumka ...	1,429	141	1,448	10	1
Deoghur ...	954	103	1,431	9⅓	⅔
Jamtara ...	696	48	823	14	⅞
Godda ...	967	90	2,308	10¾	⅖
Rajmahal ...	740	31	1,496	24	½
Pakour ...	683	72	1,642	9½	⅖
	5,469	485	9,148	11	⅗

The two subdivisions where there was any considerable departure from the average of ten square miles for a circle were Rajmahal and Jamtara. Rajmahal, as can be seen, exceeds double this average. Mr. Ainslie here had great difficulty in getting a sufficient number of literate persons to do the work. The large space taken up by hills in this subdivision, also made it necessary to spread out the circles a little wider.

Size of blocks.

49. The area of blocks, as will be seen, varied considerably, the area in the subdivisions where the Damin forms a large proportion being smaller, half square mile in Rajmahal, and about two-fifths in Godda and Pakour. This is owing to the blocks having been made to coincide as far as possible with the Revenue village, or the Paharia hill village.

Numbering of houses.

50. The material used for numbering the houses was sometimes coal-tar, sometimes coloured earth, and very frequently an oil extracted from the fruit of the "bhelua" tree, which has a very pungent juice. The Government never paid for it. The only estimate of the cost I have is from Deoghur, where it was Rs. 135 for coal-tar. The cost of marking was otherwise paid for by the *ghatwals* and headmen.

51. All agree that it would be impracticable to keep up the numbering of the houses. I consider that with a great deal of supervision, we might possibly get it done for a time, but it cannot be managed without undue cost and great risk of extortion and harassment.

Agency.

52. The charge superintendents were all Government officers except Mr. Bazalgette, Cattle Registrar of Hiranpur, who holds a quasi-public appointment. The police officers in their respective *thanas* took a prominent part in the work over the police tracts. In Dumka the head-quarters staff were employed to the utmost extent, there being no police in that large subdivision. In the Godda and Rajmahal Damins, the Subdivisional Officers, Messrs. Muller and Ainslie, kept the whole area as their respective charges.

53. The supervisors were obtained from among the clerical classes of all kinds, petition-writers, *zamindars' amla*, village schoolmasters, *amins*, *ghatwals* and their servants in Deoghur. The enumerators consisted of all men available who could read and write. In Rajmahal the headman had to get the schedules written; in Godda he had to get it written or employ a *patwari*. In Sahibganj the East Indian Railway Traffic Superintendent kindly permitted his clerks to help.

54. The subdivision where most difficulty was felt was Rajmahal, not because men were unwilling, but because they could not be found in sufficient numbers. Mr. Ainslie had to get over the difficulty of *patwaris* by employing the same men to do the Paharias at one time and the Santhals at another. The system followed in Rajmahal and Godda of making village heads responsible for their own villages causes discrepancy between the number of enumerators and that of blocks, since there would sometimes be more than one enumerator in a block.

55. There was nowhere a refusal to act. In Jamtara the service was given grudgingly, and elsewhere for the most part cheerfully, though of course men could not be altogether indifferent to the interference with their business.

56. Mr. Muller (Godda) says, "I found the Santhals most eager and anxious to do the work well, and, in fact, one man who had made some mistakes in his schedules, not liking the look of the corrections, offered to buy another schedule from me. I was very much pleased

with the ready, cheerful assistance given." Mr. Ainslie also remarks that the Sonthals were quicker at grasping the plan of work than the educated Bengalis; while Mr. Smith (Pakour) reports that the Sonthals were offended at being called wild (jungly) men.

57. There were a few attempts at fraud of the usual kind, and in Rajmahal a Kherwar was punished for threatening and resisting the house numbers.

58. The duties of the agents involved expenditure. Mr. Grant (Dumka) reports that for want of forms, paper had to be bought and forms prepared in manuscript. The paper was bought by the agents out of their own pockets, and bills for Rs. 38-13 were presented. Mr. Grant himself spent Rs. 10 or Rs. 11 for paper and tracing cloth.

Mr. Muller (Godda) estimates the cost of country paper for rough copies at 4 to 6 annas per 100 houses. None of the expense seems to have been borne by Government.

Besides the pecuniary expense there is of course the loss of time and the labour, which were not compensated for in any way. If the business of the private persons employed suffered as much as that of Government, the pecuniary loss must have been considerable.

59. Three paid supervisors and five paid enumerators were employed in the Godda subdivision for the enumeration of the Paharias on the hill tops. The cost of these eight men was Rs. 158-0-10. The reason why they were employed was that there were no literate men in the villages of the area they had to work in. Some Paharias managed their own business; others could not do so.

Attitude of the people.

60. Except in the subdivison of Rajmahal, there does not seem to have been any excitement whatever. In Dumka and Jamtara subdivisions, where there were outbreaks ten years ago, there was nothing of the kind this year. Vague rumours of coolie recruiting and the like were occasionally put about, but did not take possession of the minds of the people.

61. In Rajmahal it is believed there was excitement, and the following are reported by Mr. Ainslie as specimens of the rumours in circulation:—

(*a*) End of the English Raj.
(*b*) Kherwars (or Sonthal puritans) to rule—no rent.
(*c*) Enhanced rents to be levied by Government.
(*d*) Armies coming to drive out the English from the Sonthal Parganas.
(*e*) All Sonthals except Kherwars were to be made Christians.
(*f*) Indecency of Christian rites.
(*g*) The soil of the country being black, belongs to the blacks; white men to go back to their own country, where the soil is white.
(*h*) Government is numbering the people to enable it to turn them out and send them as coolies to Assam.

62. The Kherwars seem to have frightened the other Sonthals. One said to Mr. Ainslie, "you tell me one thing, and I am satisfied; but you are not always with me, and every day in my village the contrary of what you say is drummed into our heads, and we get to believe it and grow frightened." The Subdivisional Officer and his officers kept moving about, and Mr. Bright, Deputy Commissioner, paid special attention to this subdivision. Mr. Bright's remarks on this point are as follows:—

"Mr. Ainslie worked very hard and had the greatest difficulties of any one. I had personally to spend some considerable time in helping him with his arrangements, and, as will be seen from my diary, I spent more time over the Rajmahal census than over that of any other subdivision. Rajmahal was the one ticklish part of the district, and Mr. Ainslie deserves credit for the success of the census there."

Results.

63. My estimate, formed before the census, was that the population of the district would be 1,750,000. It was actually 1,754,196, so that the estimate was nearly exactly according to results.

64. It is the opinion of all the officers concerned that the results obtained are correct. Part of the apparent increase may be due to the disturbances at last census, owing to which the numbering at that time could hardly be deemed complete. Part of it, no doubt, is also owing to actual increase of population. It is impossible to discuss the figures of the *thanas* as desired, since we had *thanas* in only one subdivision—Deoghur—at the last census. I note the population subdivision by subdivision:—

Subdivision.	Population.		Difference.
	1881.	1891.	
1	2	3	4
Dumka ...	363,186	404,312	+41,126
Deoghur ...	251,407	284,115	+32,708
Jamtara ...	146,263	173,726	+27,463
Godda ...	349,405	384,971	+35,566
Rajmahal ...	252,786	276,395	+23,609
Pakour ...	204,919	230,677	+25,758
Total ..	1,567,966	1,754,196	186,230

65. The subdivisions where was expected the greatest proportion of increase were Dumka, Jamtara, and Pakour. They have now between them a population of 808,715, as compared with 528,360 at the census of 1872 and 714,368 at the census of 1881. The increase in Deoghur is greater than was expected, and is no doubt to a considerable extent owing to short numbering last time as much as to actual increase. Godda and Rajmahal may be looked upon as filled up. Neither contains much land fit for cultivation and unoccupied.

66. I think it right here to note one or two criticisms that I have received on the system of work.

67. *General remarks.*—Mr. Smith (Deoghur) objects to the block list issued with each schedule. I give his remarks in full :—

"The main point on which I have to criticise is the so-called block list issued with each schedule. It contained two columns, 2 and 4, each for a serial number. No two persons seemed to understand alike the meaning of these two columns, and the calling it a block list was a misnomer. I would suggest that it would have been well to have made it either an index for the schedule, in which case column 4 should have contained the number of persons in each house, or to have issued it as a block list separate from the schedule. It is obvious that where a block enumeration beat required more than one schedule, a list in each of these could not be a block list." He also found it necessary to make each enumerator prepare a house list. I give his remarks on this :—

"I found in practice at a very early stage that a house list to be prepared by each enumerator was essentially necessary, so I directed the preparation by each enumerator of a list in the following form :—

Seriatim No. of each house.	Name of owner.

and if I were going to take another census, I would add another column for the number of persons in each house. "The preparation of this list ensured that each enumerator had been over his beat, and it afforded means of testing by inspecting officers whether the numbering was properly done. Had it contained the number of persons in each house, it would have been the best ground work for the preparation of the E. Register." He found the Bengali and Hindi schedules did not agree.

68. Mr. E. McL. Smith (Pakour) reports that the Sonthals took offence at a passage in the Bengali printed translation of instructions to enumerators in which, as will appear from the passage he quotes, given below :—

"যে সকল জঙ্গলি লোক হিন্দু, মুসলমান ইত্যাদি নয় তাহাদের কুলের (tribes) নাম যথা—পাহারে, সাঁওতাল, কুকি প্রভৃতি এই ঘরে লিখিতে হইবে।"

Aborigines are called Junglis. He says "a *parganait*" (the highest Sonthal official) "came and asked me why Sonthals were called wild people, and were looked upon as cattle."

69. I may add that, in a composite district like this, where no two subdivisions are alike either in population or in management, it is often difficult to apply rules which may be well enough suited for other districts. I think, therefore, that admirable discretion was shown in adapting the arrangements to the circumstances of the various subdivisions. I make this remark in case it should be thought that the rules were not closely enough adhered to, whereas the situation was saved by boldly setting aside rules when necessary.

Although this is hardly the place for dwelling on such a subject at length, I may claim that in the quiet proceedings of this census we see some good fruit from the efforts that have been made during the interval between this and the last at developing the people, both in civilization and in education. It is something that we have managed to get the district census taken this time without any additional help to the district staff of officers and police, and practically by means of unpaid local agency. I note, however, that the ordinary work of the district was to a great extent sacrificed to the census.

70. It is a pleasure to be able to report on the uniformly satisfactory work done by the officers. Mr. Bright's remarks on his principal officers are appended :—

"The best arrangements were made by Mr. Smith (Deoghur), who makes census work a speciality. His work was, however, easier than elsewhere."

On this I remark that without great tact and patience, the work at Deoghur might very easily have got into a mess. Mr. Smith during last census was Subdivisional Officer at Dumka, and was besieged in his tent by a howling crowd one whole night.

"Mr. Piffard did excellently well and made first class arrangements." He was in charge of Jamtara, a no-police tract, where, it will be remembered, the rioters at last census burnt down the subdivisional bungalow. He has arranged the subdivision into police circles, and organized a very efficient system of police, which was utilized.

"Mr. Muller at Godda was extremely energetic, and managed his Damin census admirably."

The Damin is the no-police *raiyatwari* tract inhabited mainly by Sonthals and Paharias. Mr. Muller had to work two systems, one for the Damin and one for the *zamindari tracts*."

"Mr. Smith (Pakour) also did his work well, and, knowing Sonthali, was indefatigable in explaining matters to the Sonthals."

Mr. Bright's remarks on Mr. Ainslie I have already quoted. They are favourable.

"Mr. Grant at head-quarters managed things quietly and well."

In this subdivision there was, as I remarked above (Mr. W. M. Smith), an outbreak at last census.

Mr. Stark (Katikund Forest Officer) did his Damin work excellently."

It was here that Mr. Cosserat was surprised and taken prisoner at last census.

The officers uniformly speak well of the help they got from all, both Government servants, local officials and non-officials. Had every one not worked hard, the result would not have been so good. I may particularly mention the police.

Mr. Bright himself was, to use his own expression, if I may judge from the papers, indefatigable.

71. The only difficulties arose from the transfers of officers, some of which were perhaps unavoidable. It was, however, an unfortunate time to take to remove a Deputy Magistrate, Babu Shib Chandra Nag, from the district without giving a successor.

72. The following is a note by Babu Sarat Chandra Chatterjee, the Deputy Collector in charge of census abstraction, on the points suggested by the Census Superintendent. I have read the Deputy Collector's remarks, and generally agree with them.

It is, no doubt, very difficult to deal from head-quarters with the abstraction offices of so many districts, each of which differs from its neighbours, and I am not sure what the Census Superintendent's opinion of our work was. In my opinion the staff employed did well, and special credit is due to Babu Sarat Chandra Chatterjea, to whose charge I, having to be absent for most of the time on tour, committed the work, and to Babu Bhogobutti Charan Mukharjea, appointed by me to be Inspector when the work was half done, who was actually in sole charge of the office for a time when Babu Sarat Chandra Chatterjea was ill and I on tour.

I would only make one remark, that the reduction of our abstraction task by giving the men time to do their work, greatly lightened the work of re-abstraction and so was not entirely lost time.

73. "The procedure laid down for abstraction and tabulation has worked well, but the work has been completed rather hurriedly. It was better, perhaps, if less numbers of men were employed and greater time allowed for the completion of the work. Speaking for this district, where education is very backward, we did not find here sufficient number of really useful men to fill up the posts, but because the posts had to be filled up anyhow to keep the work in progress, we had no option but to appoint those who were not quite qualified. Instead of men looking for the posts, the posts here had to look for men to fill them up, and the consequence has been that by the appointment of inefficient men the abstraction work was not quite satisfactory, and re-abstraction was needed in many cases. If instead of this, we had the sanction to appoint only those who were really useful and to finish the work within a reasonable time, then the abstraction work would have been done in a better way than it has been, thus obviating the necessity for re-abstraction and adjustment."

74. "This remark equally applies to the tabulation work. We had no chance of weeding out useless men employed in this work, and the work they turned out was, as might be expected, faulty. The Assistant Inspectors had, in consequence, great difficulty in some cases in making the figures of all the registers tally with one another before sending them to the Calcutta office. To make the work a complete success it were better, perhaps, if the Census Superintendent had laid down rules, prescribed forms, and registers, and made occasional inspection of the census offices, but had left the work to be done by the district officers within a *reasonable time* fixed in *consideration of the numerical strength of really useful men available in each district.*"

75. "Speaking thus generally about the system, I now beg to make certain observations about the following points" :—

76. "*Inspectors.*—The Inspector has been the most hard-worked officer in big districts, each district was given an Inspector without any consideration of its population, and consequently an Inspector who had to do work with 8 gangs of abstractors had to do four times as much work as one with two gangs only, and hence it is no wonder that the Inspectors of small districts have got credit for the work they have done. In big but backward districts—and this district is one of them—the Inspector had to occupy himself much in supervising the work of those employed under him, and this hardly left him any time to do the test-slip and adjustment work, which was perhaps the most important part of his work."

77. "*Test-slips.*—The test-slips were very good for checking the abstraction work on sheets 1, 2, 3, 5, and 6, the totals of 4 and 10, and the age period of sheet 11. But it were better if there were separate test-slips for checking the detailed entries about castes in sheets 4, 10, and 11. The differences about the various entries of castes made in those sheets and the number put down against each took much time of the adjustment clerks to reconcile them. These clerks had to be helped by re-abstractors for comparing the entries of those sheets, but the appointment of the latter would not have been necessary if there were separate test-slips for them."

78. "*Abstraction.*—Speaking about this I should say that sheet No. XI was more intricate than sheet No. I, but readers were allowed for the latter and not for the former. There were six men per gang (three readers and three abstractors) for sheet No. 1, but only four men for sheet No. XI, and this accounts for the fact that the latter sheet had most to be re-abstracted."

"The tasks on sheets 2, 3, 4, 5, 6 and 10 were pretty easy, but those on sheets 1 and 11 were not such. The abstractors employed on the last two sheets generally failed to do their day's work within the office hours, with the result that they had to work for extra hours every day in the morning. Thus they had every day to work continually from sunrise till sunset, and so, as a matter of course, they got their brains confused at the latter part of the day and turned out inaccurate work, which had to be re-abstracted."

89. "*Tabulation.*—The task on all the registers except 6A, B, C, and Register XX was just as much as could be expected to be done in a day, but those employed on the above-mentioned registers failed to do their work every day within the office hours. It were better, perhaps, if we could give some help to these men."

80. "*Rate of pay.*—There was no complaint here about the rate of pay given to the census men, and indeed we could not have got better men even if we had offered higher pay."

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